The LUTHERAN

ENTRANCE TO THE NEW YEAR

The way lies untrodden before us

Vol. 34, No. 14

JANUARY 2, 1952

10 CENTS

THE PRESENCE

NOW THE YOUNG MISSION congregation worships in a beautiful new church. More than 100 members are on the roll. Not long ago, things were much different.

On a cold winter Sunday there was insufficient heat in the YMCA, where the tiny mission congregation had its temporary place of worship. An unexpected snow had fallen in the early hours. The pastor's wife loosened the top button of her coat and ran her fingers over the cold keyboard of the piano.

The pastor arose and looked over his congregation, composed of Mr. and Mrs. Felix Campbell. Mrs. Campbell was heard to say, "Felix, we can't have a service with only four people. Let's all go home."

Mr. Campbell nudged his wife, hoping the pastor wouldn't hear, and replied, "Shhh! What will the pastor think of your faith? Jesus had only twelve apostles when He began."

THE PIANIST WAS BECOMING NERVOUS, wondering if the pastor would decide to proceed with the service. But Mr. Campbell had already made the decision.

The pastor announced, "Our first hymn this morning is 198, 'The Church's One Foundation.' "

On the way home after the service, Mr. Campbell said, "Pastor, we could have had that service at home, I suppose, but it wouldn't have been the same. Somehow, you seemed to be preaching to more than just three of us."

"There was One other there, I'm certain," the pastor assured him.

—ROSCOE BROWN FISHER

The LUTHERAN — News Magazine of the United Lutheran Church in America

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Next week: SCIENCE NEEDS CHRISTIANS - - - By Virgil B. Sease

THE CHURCH IN THE NEWS

Chinese have 23 U.S. missionaries in jail

"Go home while there is still time," the U.S. government warned its citizens in China as Communist armies were gradually conquering the land. But many missionaries refused to go. They figured their personal safety was not so important as continuing their work.

A year ago the missionaries knew their work was done. They were no longer permitted to preach or teach. Some were not allowed to go outside their houses. Their presence had become a liability to Chinese Christians who were called unpatriotic if they showed friendliness toward Americans.

When there was no work to do, practically all missionaries asked the Communists for permission to leave. Many got exit permits. Some did not. Those who remain in China are in constant danger of arrest. Communists accuse them of being American spies.

A list of 32 Americans in Chinese jails (23 are missionaries) was made public last month by Senator William F. Knowland. Information came from the British consular service. The U.S. State Department had kept the list secret, fearing publicity would endanger the prisoners. Since the Knowland announcement the State Department has published a corrected up-to-date list.

Of the 23 missionaries 16 are Roman Catholic (including four bishops). Five are Presbyterian, none Lutheran.

Rough treatment

Roman Catholics had been treated more roughly than Protestants by the Chinese Communists. They are classified as agents of the Vatican's well-advertised anti-Communist crusade.

Bishop Adolph J. Paschang, a nati of Martinsburg, Missouri, got two be ings last month, according to reports Hong Kong, for not paying "ransc money" the Communists demanded. H is classified as a landlord because of fi acres of land his mission formerly own in Kongmoon.

Reds asked him for 40,000 Chine dollars. He forwarded the request church officials in Hong Kong. When t money did not come, the bishop got severe beating. A week later the pe formance was repeated.

French Canadian nuns were giv prison sentences last month because ma children had died in an orphans' hon they managed in Canton. The sisters e plained that the death rate was high b cause they gathered neglected and s riously ill children from the streets ar brought them to their home.

Nuns in Pakhoi prayed for a Germa Lutheran missionary who had been se tenced to die. Date of execution was s for the Rev. Felix Paulsen. Nuns se word to another Lutheran missionary th "our prayers and thoughts today are d voted to him who is going to stand befo his Lord and receive the crown of th martyrs. We shall celebrate a mass fo him." The execution was called off. Pa tor Paulsen is now in a detention cam

Insurance for missionaries

Missionaries have been removed fro the class of "poor risks," the Presbyteria Ministers Fund announced. The com pany, which insures only people in ful time church employment, isn't figurin on dangers missionaries run in Com munist jails.

Reasons why missionaries now live a

ıg as other people, the company ex-
ained, is that they are required to pass
ff medical examinations before being
rmitted to go overseas, they get inoc-
ations and good medical treatment on
e foreign fields, and they are given reg-
ar rest periods.

uthern churches lead in radio

It is the churches in southern United
ates that have moved forward fastest
ministry by radio. Southern Baptists
erate their own rapidly expanding
oadcast chain, and other Protestants—
ethodists, Lutherans, Episcopalians,
esbyterians—are working together.

The co-operative group recently an-
unced plans for a $500,000 radio cen-
in Atlanta. Construction will begin,
d the director, Dr. John M. Alexander,
ıen half of the fund goal is reached.
esent assets total $115,000 including
e plant housed at present on the campus
Agnes Scott College.

The proposed center will include ad-
nistrative offices, classrooms, and
ıdios for radio, television and record-
g. Dr. Alexander said the demand for
ograms has been "staggering." During
e next six months, the center will pro-
ce programs for 700 radio stations in
the United States, Hawaii, the Philip-
pines, and Puerto Rico.

Protest against broadcasts

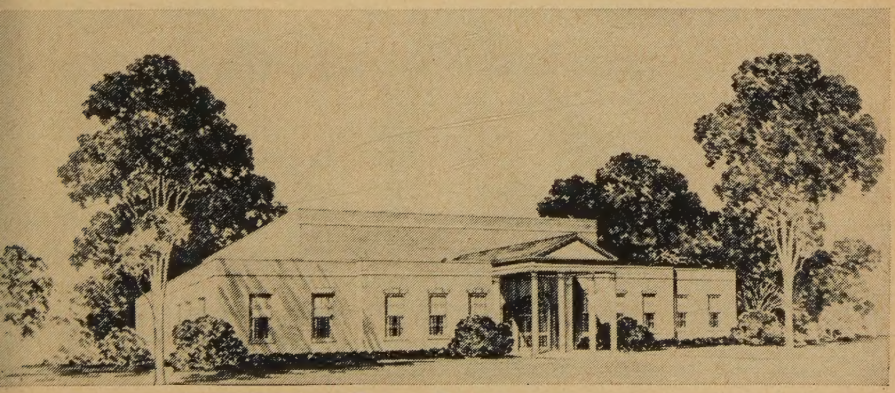
The government-owned Canadian Broadcasting Corporation was being investigated last month by a Parliament committee for permitting "blasphemy and indecency" in a series of allegedly anti-religious programs.

Roman Catholic, Anglican, Presbyterian, and the United churches had criticized CBC for airing a series of lectures which were called "blatantly anti-Christian and anti-moral." Lecturers included Bertrand Russell; Dr. Anna Freud, daughter of the late Dr. Sigmund Freud; and Dr. Brock Chisholm, director of the World Health Organization.

At hearings before the committee, A. D. Dunton, chairman of the Board of Governors of CBC, said the chain has a public responsibility to broadcast all important points of view as expressed by informed persons on questions of public interest. Any other stand would be a threat to freedom of information, he claimed.

Catholics face heavy school expense

No progress has been made in the U.S.



RADIO CENTER
Southerners plan to build in Atlanta

Congress in 1951 on the question of giving federal aid to Roman Catholic schools. But sooner or later Catholics will be obliged to try again to get government assistance.

About one-tenth of all U.S. school children are enrolled in Roman Catholic parish schools. As the huge baby crop of the 1940s moves toward school age (the peak birthrate was in 1947) parochial schools will be crowded far beyond the limits of their present classroom space. The U.S. Office of Education estimates that Roman Catholic school enrollment will increase about one million (over 25 per cent) by 1957. (Public school enrollment will gain more than 7 million.)

Catholics will need about 75,000 more classrooms in six years, costing close to $2 billion. Protestant parish schools will be obliged to find $200 million to keep up with their increasing enrollment.

Sunday laws

What people can't do on Sundays—according to the "Blue Laws," mostly enacted in colonial days—includes a lot of things most people do without knowing they are law-breakers. For instance, playing a violin in New Jersey.

New Jersey and New York expect to have revised Sunday laws this year. The Council of Churches of New York State recommends repeal of those which are out of date or impracticable.

When a Sunday circus sponsored by the American Legion post in Poughkeepsie, New York, was halted last summer, the post demanded that the governor enforce laws against Sunday use of golf courses, amusement parks, beaches, and ban Sunday television performances and county fairs. All of these infringe laws on the statute books.

Missionary Society women of Norfolk, Virginia, held the line on Sunday obse ance recently when they threatened boycott a grocery store chain that plan to keep one of its stores open on Sund Clergymen in Kansas City petitioned council for Sunday closing of all busin establishments except those essential health. Topeka, Kansas, adopted a lo law prohibiting sale of groceries, mea vegetables on Sunday.

In Pennsylvania in the November b loting 56 communities voted on Sund movies: 34 in favor, 22 against.

The Sabbath in Ohio

In Youngstown, Ohio, a Jewish wom —Mary Jane Heisler—refused to take job in a hospital office because it requi work on Saturday—her Sabbath day. cause she would not take the job she w refused state unemployment compen tion. That was in 1948.

Last month the case had reached Ohio Supreme Court. Decision of lower courts had been that Miss Heis couldn't collect unemployment insuran The supreme court refused to alter t decision. There is no debatable consti tional question involved, the court rul The American Jewish Congress says will take the case to the U.S. Supre Court.

Holy days in Montreal

Stores must close on six holy days according to the Roman Catholic c endar—the city council of Montreal cided. The days are Christmas, N Year, Epiphany, Ascension, All Sai and the festival of the Immaculate C ception (Dec. 8).

Protestants objected, and 597 sto including the Montreal Bible Ho stayed open on Dec. 8. About 15,(stores closed. Police say they will pro cute merchants who disobeyed the or

veral large department stores have be-
n legal action against the council
ling.

Next test case will be Jan. 6, the fes-
al of the Epiphany. Protestant spokes-
en say they "understand the concern of
oman Catholics to have their sacred
ys as widely observed as possible" but
pose laws limiting "the freedom of
tion of the minority."

nta Claus in trouble

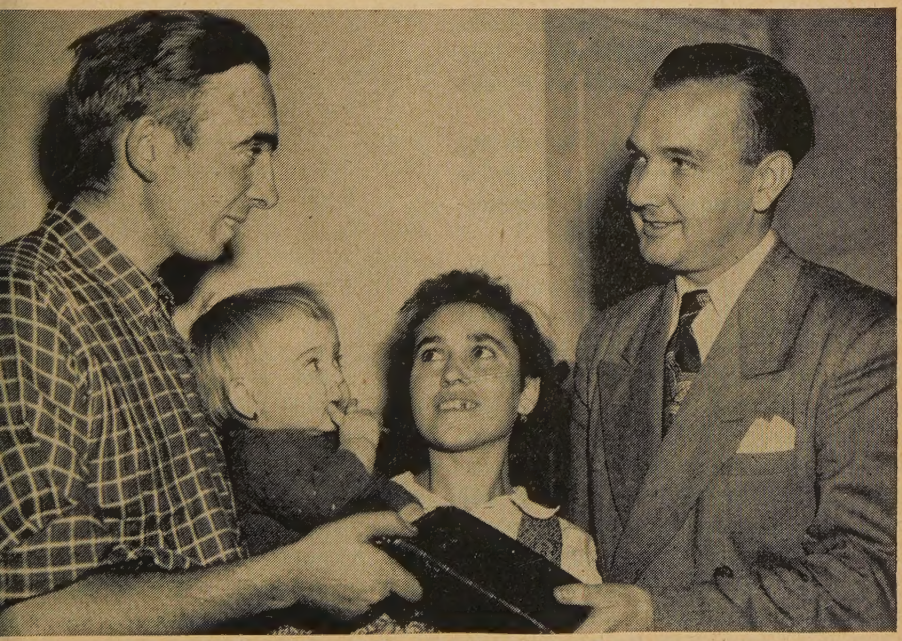
Santa Claus had a hard time dodging
acks from a variety of directions as he
ade his traditional Christmas Eve
unds this year.

In Hungary, the Red government out-
wed the traditional St. Nick on Christ-
as cards and decorations, advancing the
ctrine that gifts came along the party
e aboard a co-operative tractor. In
ance, the attack came from Cardinal
liege, Roman Catholic archbishop of
Toulouse. He sent a letter to churches in his diocese saying, "Don't speak of Santa Claus for the very good reason that he doesn't exist and never has existed. Don't talk of Santa Claus for he is an invention clever people use to take away the religious character of Christmas."

Angry protests from parents in Australia followed a children's radio broadcast which told youngsters that presents they received at Christmas did not come from Santa. Sponsors said the aim was to "clear the minds of five-year-olds puzzled by the appearance of so many department-store Santas."

Advice to United Nations

Day by day the spokesmen of 60 nations meet in the UN General Assembly in Paris to talk about the way to world peace. On the sidelines is a Philadelphia Lutheran, representing world Protestantism. He is Dr. O. Frederick Nolde, dean



BIBLE FOR DP IN WASHINGTON, D. C.
v. Donald Bautz of Lutheran Inner Mission helps newcomer to start life in America

of the Philadelphia Seminary graduate school. His job is to talk with UN delegates about Christian peace proposals.

Last month top-spokesmen for the "big five" nations were holding secret meetings to discuss disarmament. (Dr. Philip Jessup represented the United States, Andrei Y. Vishinsky the Soviet Union.) There was no opportunity for personal discussion with the five men, so Dr. Nolde sent each a letter.

Millions of church people have "deep concern for peace and justice," Dr. Nolde reminded the statesmen. "The moment is favorable for a bold step toward relieving mankind from the menacing burden which the armament race imposes," he pointed out.

Nothing will happen as long as each side fails to recognize what the other side fears, Dr. Nolde wrote. On one side (Russia) there is "genuine fear created by the possible use of atomic weapons." The other side fears that if it surrenders the A-bomb there will be nothing to block Russian extension of "power through coercion or infiltration."

If one side promises not to use the A-bomb, the other side must agree to give up police-state methods of governing.

The Nolde proposals

To give the western allies confidence that Russia can be trusted in negotiations for peace, Dr. Nolde had six suggestions. He outlined them in an address at the American Church in Paris.

1) Lift of the "iron curtains" sufficiently to permit people of Soviet countries to meet normally and freely with people of non-Soviet countries to exchange ideas at non-governmental levels.

2) Give evidence that Soviet policy will allow people in other countries, especially those now under Soviet control, to choose governments by free elections.

3) Prove that Russia really want settle international strains rather block settlements.

Dr. Nolde

4) Acknowle that differing c ceptions of hu rights can be brid to provide a work basis in the conc tion of "indivic freedom with so responsibility."

5) Agree t plan for inter tional control of jor weapons of destruction.

6) Recognize that Russia has eno enemies in common with the non-So world—such as disease, food lacks, l abuse and the like—to insure that operation will be of greater mutual vantage than conflict.

Advice for Americans

For the United States Dr. Nolde h 10 proposals:

1) Establish a "cease-fire" on nar calling in all branches of the governme press, radio and general conversation.

2) Invite impartial international sc tiny of our military operations, part ularly on foreign soil.

3) Affirm our recognition of the a thority of the United Nations to det mine measures to oppose aggression.

4) Submit to the UN periodic repo on abnormal military preparations w reasons why we think them unavoidab

5) Support well-conceived Soviet p posals for international action.

6) Make new approaches and soli new proposals for bringing all natio armaments under effective internatio regulation and control.

7) Demonstrate our continued rea ness to settle international differences

negotiation and conciliation.

8) Bring about a better balance between our military and economic assistance to other countries.

9) Recognize in advance the rightful claims of social justice among economically or politically dependent peoples.

10) Immediately prepare and publicize the procedure whereby we would convert our armaments program to peacetime economy.

Dr. Nolde said that his suggestions were not to be construed as "sentimentality which ignores reality nor as appeasement which compromises fundamental principle."

Painless giving

Since income taxes have gone up and up, there aren't many rich men to provide their surplus cash for colleges and various charitable enterprises of the churches. But corporations can give, and deduct their contributions from their taxes.

American business corporations should give at least 5 per cent of their earnings to religious or charitable organizations, urged the National Planning Association. Such gifts will cost them as little as 18 cents on the dollar under the new tax bill, said a report prepared by economists Beardsley Ruml and Theodore Geiger.

Corporations are allowed to deduct up to 5 per cent of their gross income for contributions to any recognized charity. Individuals may deduct up to 15 per cent for such gifts.

Business executives should adopt a long-range program to make certain a well-planned maximum contribution to philanthropic causes, said the economists.

Funds are available

An additional $22 billion would be available for philanthropic giving in the U.S. if business corporations and individuals gave the limit permitted by the new tax law, the Golden Rule Foundation reported. Corporations, permitted to give 5 per cent, now contribute less than 1 per cent. Individuals are giving less than 2 per cent of their income.

Based on 1951 incomes, about $2 billion more is therefore available from corporations and about $20 billion from individuals.

Colleges to solicit gifts

Minnesota's 14 church-related colleges recently formed an association for joint solicitation of funds from business organizations. Decline in giving by individuals has compelled the schools to turn to corporations as an alternative to accepting government aid.

"Gifts from wealthy families have been responsible for the development of private colleges in the last 25 years. Now high taxes have wiped out this source of college income." The colleges are faced with two choices: gifts from private firms or government aid, the statement continued. "We have opposed direct government aid at every hand and decided we must turn to corporations."

Participating in the Minnesota group are four Lutheran colleges: Augsburg, Concordia, Gustavus Adolphus and St. Olaf. Similar groups are being formed in Michigan, Indiana and Ohio.

Church colleges must look to industry for help if Christian higher education is to survive, delegates to the Southeastern Conference of Church-Related Colleges were told at St. Petersburg last month. Dr. W. G. Henry, Jr., president of Lagrange College, and Hughes Spalding, Atlanta attorney, told the educators to "sell" industry on the idea. Appeals from the pulpits will no longer provide essential financial support, they claimed.

World News Notes

No home

There had been a little family of refugees in Judea 1,900 years ago. They were forced to flee to another land because of the wrath of Herod the king.

Ever since then there has been an increasing number of people in the world who try to help the homeless and needy. But the number who need help is very large. Fifty million, it is estimated. They are scattered in many lands.

This week the International Refugee Organization went out of existence. It had helped to find homes for a million displaced persons. The United States, which had put up a large share of IRO funds, didn't want to support the organization longer because Communist countries were included in its membership.

A new organization was created by 16 countries whose delegates met last month in Belgium. Goal for 1952 is to find homes for 115,000 homeless Europeans. Canada will take 40,000, the U.S. 25,000, Australia 25,000, Latin America 23,000, New Zealand 2,000. Cost of operation in 1952 is estimated at $33,342,760. The U.S. has offered $9 million.

Much help for the new agency must come from church groups such as the Resettlement Service of the Lutheran World Federation. Lutherans of America were represented at the meeting in Belgium last month by Dr. C. E. Krumbholz of the National Lutheran Council.

Counterspy

Only a few U.S. citizens know the facts about their country's secret efforts to stir up trouble back of the Iron Curtain. Russians have circulated stories about spies being parachuted into their country. Two men said to be spies were executed last month. Russians say the U.S. fliers shot down over Hungary in November we espionage agents.

Russians have discussed the questic furiously in their propaganda broadcas and publications lately. They are o viously aroused by some great dang which they know about or imagine. Lar U.S. expenditures for propaganda behi the Iron Curtain scare them badly.

Their problem is probably that of a p lice state which holds its power by keepi its people completely cut off from a contact with the outside world. A thre of American agents slipping around bac alleys in Moscow gives them a wor fright than anything Senators Pat M Carran or Joseph McCarthy can drea up in the U.S.

Youth labor groups planned

Young people in West Germany a having a hard time finding jobs. Unem ployment is caused partly by the larg refugee population in the area.

To offset the sense of uselessness whic continued lack of employment produce many German leaders are now conside ing a voluntary youth labor progra This would also help prevent aimle youth from becoming prey to fanatic movements.

Some parties are advocating a 1 month period of service, during whic volunteers would wear a distinctive un form, live in government camps, receiv free food and a small monetary allow ance. These groups would do agricultura work, forestry and help in overcomin disasters such as wrecks or floods. The would not be used as strikebreakers, n would they receive military training.

German industry is growing

Germany was gradually regaining he

pre-war position as a leading industrial country, reports last week indicated. United Nations Statistical Office said that during the first half of 1951, West Germany climbed to second place as a world supplier of machine tools. United States stood first with exports valued at $96 million. West Germany was next with $33 million.

Inflation abroad

Rapidly increasing prices plagued people in widely separated parts of the world last week.

Rationing of food and other vital products was ended in Hungary by government decree, which also raised prices on many items from 70 to 100 per cent. Meat rationing will continue until the end of February. Officials admitted that the rationing program had failed because of black markets. The increase in prices was met in part by a 15 to 21 per cent increase in wages, pensions, social security benefits and family subsidies.

In Argentina, "pajama currency" was causing concern. Skyrocketing prices caused the Argentine peso to dive to a new low in international exchange. "Pajama currency" was the popular term coined for the nation's money—all right to be used at home, but not outside. Despite rent control, a Worldover Press correspondent reports that a young married couple must pay about half their income for a tiny apartment. Business is good, but many storekeepers actually try not to sell goods. They believe they will get a larger return if they keep their stocks longer.

Outlook for '52

The world would need as many eyes as a fly to keep watch on all its potential trouble spots in 1952. Some of the chief places on which human interest will focus during the coming months are:

Korea, where the cold war blows hot and shows little sign of coming to a halt.

China, where increasing communist power is squeezing Christian missions and threatening neighbors.

Indo-China, where French and communist forces are waging a bitter but little-publicized battle.

India, where economic problems are besetting a huge nation trying to establish firmly its political independence.

Suez, where British troops maintain armed guard and where Arab hostility to the western nations is coming to a head.

Germany, still occupied by foreign troops and divided between the world's two major systems of thought and government.

Washington, where the remodeled White House may or may not have a new tenant at the end of the year.

Of interest to Lutherans

Lutherans will keep their eyes directed toward a few special places in the course of this year, too. Geographical areas which will hold a special interest for church members are:

South America, a rapidly expanding mission field, which has established Lutheran bodies in Argentina and Brazil plus large numbers of European refugees in other lands.

Hannover, Germany, where the Lutheran World Federation will hold its important meetings in late July.

Japan, where in April the 60th anniversary of Lutheran missions will be highlighted by a visit from Dr. Franklin Clark Fry.

Seattle, host city in October to the biennial convention of the United Lutheran Church.

Washington

CONSCIENTIOUS OBJECTORS

MEN WHOSE CONSCIENCE keeps them from military service will no longer be deferred as has been the case for the past two years. According to the terms of the Universal Military Training and Service Act passed this year, conscientious objectors will be required either to perform non-combatant service in some branch of the armed forces or to do civilian work "contributing to the national health, safety, or interest."

This alternative service will be different from the Civilian Public Service camps of World War II. There will be no organized sponsorship and supervision by church groups. The civilian work will be arranged on an individual basis, with the approval of the local draft board and under its supervision.

Regulations governing the new status of COs are being circulated in preliminary form to government agencies having an interest in the problem. Comments and suggestions from church groups are being weighed along with those from government quarters. When the rules are in final form, they will appear as an executive order of the President.

Church programs may benefit

IT IS REPORTED that service with church organizations and other non-profit agencies will be acceptable as a substitute for military service. Attempts are being made to have this include the overseas programs of church groups as well as their domestic work. If this is done, church programs of relief, rehabilitation, and technical aid will have the benefit of additional lay manpower and the frustrated idealism of COs will be channeled into constructive and challenging service.

Selective Service regulations issued in September changed the familiar "IV-E" category for conscientious objectors to "I-O," and placed it third on the deferment list rather than near the bottom. It instructed that those who are deferred be placed in the lowest possible category.

In effect, this will mean that COs who have other reasons for deferment, such as dependents, agricultural occupation or study for the ministry, will be classified according to these reasons. Only those who have no other basis for being deferred will have to establish the right to be classified as conscientious objectors. Previously, deferment for any other reason would forfeit a man's right to apply later for a CO classification. Under the new regulation, that right still remains if the other reason for deferment should change.

Unwilling to kill

ONLY THOSE WHO ARE opposed to participation in war in any form will be classified "I-O." Those who are unwilling to use death-dealing weapons but are willing to perform non-combatant service are classified "I-A-O." They are subject to induction, and serve as "medics," chaplain's assistants, and in other types of work where the danger is shared without the use of weapons.

In other countries, conscientious objection has long been dealt with fairly and without rancor. In the U.S., where freedom of thought and conscience is basic, it is high time that the right of a man to take a position at variance with the majority should be recognized. A pattern is gradually emerging whereby men whose religious scruples keep them from military service may be accepted as responsible and productive members of the community. —ROBERT E. VAN DEUSEN

THIS IS SEATTLE

By EDWIN and MARJORY BRACHER

After a century of growth, the ULCA's 1952 convention city shows results of pioneer courage and looks ahead to a greater future

HALF A MILLION PEOPLE live on the seven hills of Seattle, yet it was only 100 years ago this month that the first white settlers arrived. When they landed on a lonely beach at low tide, eight men and four women with a dozen small children, even their pioneer optimism could scarcely have envisioned a city that in one century would become the largest for its age in the world.

People are still migrating to Seattle for the same reasons that brought the first families here—mild climate, opportunities for industry and commerce and superb natural beauty.

THOSE FIRST SETTLERS WERE headed for Oregon in four covered wagons when they met a traveler who told them of the wonders of the Puget Sound country to the north. According to him it was a marvelously rich country on an inland sea, where flowers bloomed all winter. When they reached the end of the long Oregon trail, others confirmed the glowing reports. Since there was no wagon road to Puget Sound, they arranged passage on a small sailing vessel.

There must have been little beauty in evidence the day they arrived. And if any flowers were in bloom they were wet. It was raining. Dripping fir trees and a roofless cabin were the only shelter.

The women stood on the beach and wept. The children clung to their mother's skirts or huddled together to keep warm. But the leader of the little party squared his young shoulders and said, "This is no way to begin pioneering." He took his axe and began splitting cedar shakes to roof the half-built cabin.

OPPORTUNITY KNOCKED a few days later when a sailing vessel appeared. The captain was looking for piles to build the

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The United Lutheran Church 1952 convention will be held at Seattle Oct. 9-15. This is the first of several articles by Pastor and Mrs. Bracher describing the host city.

wharves of San Francisco, for this was in the gold rush days. With their few axes, the founders of Seattle cut 13,000 feet of timber in 16 days and laid the beginnings for Seattle's great commercial wealth.

Today Seattle is famous for its surroundings. Access to the Pacific Ocean is northward through the island-dotted waters of Puget Sound, then west through the Straits of Juan de Fuca. Directly west from Seattle, between the sound and the ocean, are the Olympic mountains, rising green and blue above the water, their tops frosted with snow.

In the opposite direction the horizon is framed by the jagged line of the Cascade mountains. On clear days the whole scene is dominated by the majesty of Mt. Rainier, the glacier-covered peak of an extinct volcano, like a huge pile of vanilla ice cream in the distance.

WHAT OF THE CLIMATE? In the early days of the California gold rush a ship came forth to Puget Sound for a cargo of ice. The captain was unaware that he would have had to sail more than three times that distance to find what he was seeking. He was ignorant of the Japanese current which sweeps across the North Pacific and down the coast of the North American continent, preventing extremes of temperature from the Alaska panhandle southward.

Seattle's climate, if compared to central Ohio or Pennsylvania, is like 12 months of March, April, May and October. There is a moderate amount of rainfall, 34 inches, most of it falling in winter. Cloudbursts and tornadoes are unknown, while thunder is rare and surprisingly mild. Grass is green all winter. Common shrubs in Seattle gardens are English holly, laurel, camellias, and rhododendrons. There are no sudden changes of temperature, no extremes of hot or cold.

Summer skies are technicolor blue, reflected in the water which almost surrounds the city. Ocean and mountain breezes mean clean and invigorating air. Night temperatures in summer average around 60 degrees.

It is interesting to hear comments of eastern businessmen alighting at the airport on summer nights. They look at the deep purple shadows of the Olympics and the fading pink of the late northern twilight, breathe deeply as they stretch, and say, "Boy, am I going to sleep tonight!"

IN NATURAL RESOURCES, geography and history, Seattle has been favored. But outstanding has been the courage and determination of its people in overcoming natural obstacles and taking advantage of what was at hand. Cutting piling for the wharves of San Francisco before the first

REMINDER OF THE PAST
Totem Pole in Pioneer Square

FLOATING BRIDGE
Longest in the world

ettlers had homes of their own was only
foreshadowing of what Seattleites
vould do.

For example, there was the May Day
"picnic" of 1874. The Cascade moun-
ains stretch unbroken from north to
outh across the state of Washington.
They stood between the enterprising town
of Seattle and the riches of inland trade.
Tired of repeated and unfulfilled promises
of a railroad, the citizens set out, literally,
o build their own.

There were no maypole dances. This
vas a work day, heralded by the sawmill
vhistle, the firing of cannon and ringing
of bells. The entire population began
building a railroad. Men took whatever
ools they had. Women took baskets of
inner. A mile and a half of roadbed was
raded that day. It was the beginning of
stubborn fight that triumphed 10 years
ater when the first of four transcon-
inental railroads reached Seattle. Mean-
vhile, news of the spirit of Seattle's pio-
neers spread over the United States and
ttracted hundreds of new settlers.

SEATTLE LOVES ITS HILLS, commanding views of water and mountains. But in the beginning there were too many hills. Some of them stood in the way of progress. Undaunted, Seattle simply removed the hills it did not want.

The most spectacular of these engineering feats was the "regrading" of Denny Hill. Millions of cubic yards of dirt were conveyed to the bay on endless belts and loaded onto barges, to be towed to deep water and dumped.

Another obstacle to progress was 26-mile-long Lake Washington, paralleling Puget Sound and forming the city's eastern boundary. Slow-moving ferries could no longer care for the traffic of a modern city of half a million. The unstable floor of the lake made concrete bridge piers impossible. But there had to be a bridge. So Seattle built a floating bridge, said to be the only one of its kind in the world.

Driving across it, one has the feeling of being on an absolutely solid super-highway. It is hard to believe that actually it's the largest thing afloat, made of 25 floating concrete sections, each anchored to the bottom of the lake. In the roughest weather it doesn't move over an inch.

These feats of stubborn determination and engineering skill more than anything else typify the spirit of this city.

UNLIKE SAN FRANCISCO, Seattle has no Chinatown. The original settlers came from Illinois and New York. Today the city has a cosmopolitan population with a large Scandinavian element. Oriental races are an accepted and respected part of the community.

Quaint, historic, picturesque, romantic? These are not words to describe Seattle. Seattle is young, new, modern. It is vigorous and determined, too busy building its wealth and culture to have time for looking backward.

DEACONS MUST GUARD THE GOSPEL

By BENJAMIN LOTZ

A major responsibility for church councilmen is to see that th Gospel is preached and the sacraments rightly administere

THE CONGREGATIONAL TREASURER at this time of year is balancing his books. The pastor is thinking of his parochial report, wondering how it will look when it is published in the synodical minutes. The deacons have a different problem and for them it is a real one. They're looking about for likely successors to their office.

This task is particularly pressing in congregations which have provided for a rotating church council. In such cases, no deacon can succeed himself. When his term expires, another must be chosen to take his place. This means an ever-greater enlistment of new hands and hearts for service in the church.

Doubtless there'll be all kinds of arguments when the deacons urge someone to stand for election. Some will be brought out clearly, others will merely be implied. Some will be valid, but others would be laughable if they weren't so pathetic.

ONE MAN IS SUGGESTED for the office of councilman because his father served for many years with genuine distinction. Another is recommended because he never comes to church and this is the chance to effect a reform. Still another complains about the pastor and is critical of the life of the congregation. Election to the vestry will bring him back into step. Frequently better reasons are used, but the variety is apparently unlimited.

The demands of the office, if really understood, would make deacons ver cautious about selecting their successor If they listened carefully the mornin they were installed, they were well i formed about them. Or if they read ov the *Order for the Installation of a Churc Council*, they discovered that the dutie of office called for great zeal and devo tion. No man about to become a deaco can afford to neglect a study of the for that the church provides for his inductio into office.

Many phrases in that Order shoul make a man tarry and ponder. Two tha concern us particularly are found both i the present Common Service Book an in the new order adopted by the churche of the National Lutheran Council.

In the new service, they appear as fo lows, although in import they do no differ from the old form:

"It will be your duty to see . . . th the pure Word of God be preached,

The Lutheran Church has a requirement for office bearers in its congregations so different that it can well be considered unique. For when vestrymen or church councilmen are installed, they are charged not only to manifest holiness of life and behavior, but also to see that the saving doctrine of the Gospel be preached in its purity from the pulpit. That ought to make it quite plain that the laity, particularly those who are vestrymen, ought to know not only the Holy Scriptures but also the creeds and confessions of the church. They are to be the custodians of God's Word. —B. L.

The Rev. Mr. Lotz is professor of philosophy and religion at Susquehanna University.

CHURCH COUNCILS HAVE IMPORTANT BUSINESS
Problems can be solved more easily if they know God's Word

the Church confesses it, and only by those duly authorized according to the Constitution; that the Sacraments in like manner be rightly administered . . ."

THESE PHRASES REVEAL that the deacon is considered the guardian of God's Word and the custodian of the mysteries of grace. They show the unique character of the service of installation and express a profound conviction in which Lutherans have shared since the days when it was repeatedly stated in the message of the Reformation. It received its earliest expression in the Augsburg Confession. While Lutherans have not always clung to this statement as firmly as they ought, they have never repudiated it.

The statement made at Augsburg says, "To keep the Church unified that Christian men and women may work together, there must be a basic agreement in regard to the message of the Gospel and the way the Sacraments are administered." This is a modernized, free interpretation of the passage but it is what the Lutheran reformers were trying to say. For Lutherans no conviction could be more essential.

Therefore in all services like confirmation, ordination, the installation of a pastor or a church council, this idea of the correct presentation of the Gospel message and the right administration of the Sacraments comes to the foreground. While in non-essential things there may be many methods and a wide liberty of action, this does not apply to the message of the Gospel. Here the great truths that Christ died for our sins and that we are saved by His grace must be the basic message of the church. To see that this remains central and paramount is not merely an obligation for the pastor. It becomes also an obligation for church councilmen as custodians of the Word.

IT SEEMS CLEAR THAT councilmen, both as individuals and as members of the governing body of the congregation, must know not only the Scriptures, but also the creeds and confessions of the church. They must study the faith of which they are the custodians. They must realize what is demanded when they go out as

members of a nominating committee to find suitable persons to be office bearers in the congregation.

Although there are other qualifications for the office, this one dare not be overlooked. It will keep the selection of leaders, especially deacons, from being a haphazard, perfunctory matter.

Leaders in the church—especially the United Lutheran Church—have never been unmindful of the need for wise, well-informed leaders for congregations. Publications have been provided for vestrymen to assure that they are aware of the doctrinal position of the church. The current catalog of the United Lutheran Publication House lists many books which aim to give councilmen a great insight into the mission and message of their church.

Church periodicals also try to present to their readers—many of whom are councilmen—the doctrine and practice of the church in clear, simple language. Laymen are often confused by theological technicalities. If churches are to be true to our Lord's commission to preach and teach, the laity must understand and do its part.

Consecrated pastors have often introduced a study period as part of the vestry meeting. They want people informed of the work of the church, and desire that councilmen particularly know what it teaches. That brings to the congregation stability of zeal tempered with knowledge.

THIS KIND OF STUDY and discussion often saves time in the long run at meetings of the church council. Thorny questions arise which demand knowledge before the right answer can be given. Perhaps a member wants a letter of transfer so she can become a Christian Scientist or the organist introduces secular music with inappropriate texts, or some organization wants to hold a raffle to raise money. It may even happen that a church school teacher is not a member of a Christian congregation and lacks understanding of the Christian faith.

SOMETIMES DEACONS don't like to face such issues. Those uninformed of their responsibility may even refuse to do it. If they read the charge given them on the day of installation, they'll be ready to discharge their duty however unpleasant it may be. For them it's part of the obligation which rests upon their high office.

Emphasis on study of the Christian faith is needed in the life of congregations. Our age doesn't make any great effort to appreciate the creeds and confessions of the church. People have to be prodded into study of the Scriptures, the norm and standard of faith, and the creeds and confessions, the testimonies of church fathers to Gospel truth. Church councilmen above all others have a deep responsibility to become well acquainted with these things. They are called to be guardians of the Gospel.

THIS WOULD BE CHRIST'S TEST for any custom, law, or institution: does it draw men together or divide them?

—WALTER RAUSCHENBUSCH in *A Gospel for the Social Awakening* (Association Press)

'God Isn't Your Job"

By ELIZABETH CARAMAN PAYNE

A Christian nurse made the startling discovery that many hospitals try to keep religion separated from merciful work

"WHAT DO YOU PLAN TO DO when you raduate?" a kindly lady asked me during ny senior year in high school.

"I plan to be a nurse," I replied at once.

"Wouldn't you rather be a teacher?" he asked. "We can get you a full schol- rship at college."

But I wanted a field of service where could witness for Christ in daily living. Vithout any desire to appear ungrateful r critical of college, I declined her offer. wanted to be a nurse.

So I WENT TO BELLEVUE to learn to ecome a nurse—like those nurses and octors I had seen witnessing for Christ t the American Mission hospital in my ative Turkey. I wanted to use my nursing kill to bring people to God. Though here was no teaching of Bible or religion n the nursing curriculum, I depended eavily upon what I imagined would be personal Christian fellowship with the atients.

After the probation period, we were romoted to nine hours daily duty in the vards. I looked at the record chart of ach patient to see what his religion was, nd tried in some way to let patients now my kinship with them through God ne Father. Then came that long-awaited noment when one of my patients said, Nurse, couldn't we pray together in- tead of you just rubbing my back?"

I put the screens around his bed and tood by him with head bowed and hands olded as he prayed. Suddenly through ne screen someone pulled my arm. I ignored it until the patient was finished praying. Then I turned to see the senior nurse motioning me to come out. She asked what had been going on.

WHEN I TOLD HER she said, "God isn't your job. You are supposed to rub backs. If he wants to pray call the chaplain. Honestly, sometimes we think you really are improving in becoming an American. At other times you act as though you just got off the boat! If you want to pray, go into the praying profession. Nursing is the wrong place for you."

I made no reply but returned to complete my task of making the patients ready for the night. When I went off duty I rushed directly to my room, without eating supper, threw myself on my bed and cried as though my heart would break.

I had been hurt in many ways. Was I really not good enough to become an American? Was I being disloyal to the American way by being loyal to God?

I WAS STILL WRESTLING with the answers to these and other questions when three friends came and wanted to know why I had not been at supper. When I told them, two who were regular church-goers agreed with the senior nurse.

"We each have our jobs to do," one said. "Why should a nurse take upon herself the chaplain's job? One trouble with you is that you are not accepting American ways quickly enough."

The other added, "And Elizabeth, let

me tell you, there is no real good hospital where a nurse stops her work to hold a prayer meeting at the patient's bedside. You see, the nurse's job is to look after the body. It's the chaplain's job to look after the spirit."

"But," I protested, "if you like a play, a book or a painting well enough don't you recommend it to your friends? Do you leave it all to the professional critics?" I was trying to be as logical as they.

"We don't get your point," one said.

But another interrupted, "Yes, I do. She means, if we really like Christ, we would talk about Him. That's sound logic, but poor nursing practice."

AFTER I HAD VISITED other hospitals, especially the large ones with denominational names, I found it to be true everywhere. The nurses were supposed to *nurse*.

The more I looked around and thought about the subject, the less sure I was of my convictions. I felt I must be wrong, and not the multitude of nurses and doctors and hospitals.

From then on I put all my efforts and energies into my work, as though I must in that reveal Christ. But there were moments when I saw no meaning in my work since I was not doing it in His name, or using my work as Jesus had done to bring people to God.

Then one time a visiting doctor said, "I don't want to look at that useless and hopeless patient. I hope some day we be civilized enough to get rid of suc cases without superstitious qualms."

After I had made the rounds with hi in silence I returned to the side of th helpless, deformed baby and wept bi terly. I did not know then why I crie All I knew was that something inside m hurt. Years later I concluded that I ha seen my folly of uniting with these me without-God who ventured to cure suffe ing humanity. Yet at that time I coul do nothing but cry.

YEARS WENT BY DURING WHICH I ha opportunities of doing other types o nursing. Yet the fact remained: Go was not the center of the health an humanitarian enterprises.

This separation of work from the Wor has been detrimental to Christianity as whole and to Protestantism in particula Such institutions teach merely a worldl man-to-man relationship. Yet they tak many men and women from the churc These people feel it is more important t work at the hospital one day than to com to missionary meetings, or teach Sunda school, or sing in the choir. Such peop are often misled about the nature of God work. To help your fellowman is God work only if done in His spirit.

SEVERAL YEARS AGO I decided our chi dren were old enough to help me with th family budget. When the eleventh appe for money came in the mail, our so Jimmy, then nine years old, said, "Wel Mother, give less to the church if yo want to give to these places."

I did not bother the children any mor but in six months we had received 4 appeals for money. Only five of thes appeals came from Protestant churc related causes. All the others were fro non-sectarian health or what-have-yo

:auses. And I observed on their stationery hat a large number of these non-sectarian ınd municipal agencies were sponsored ıy Protestants.

As A PATIENT at a Catholic hospital because their obstetrical rates were with- n our means) I was asked, "Are you Catholic or Protestant?"

When I said, "Protestant," the Sister aid, "But you believe in God, don't you, lear?"

I replied, "Yes, and in His only be- otten Son, Jesus Christ."

"That is wonderful, then you won't nind if I say a prayer," she pleaded in ier gentle way.

Of course I didn't. And I noticed that he Catholic patients eagerly awaited her norning and evening rounds and her rayer. They said, "The Sisters are so vonderful, we are lucky to be Catholics."

Once when I was doing social work I ad two families of the Catholic charities n my case load. Even though one had een dispossessed several times, the iother said, "I don't worry about noth- ıg; my church will look after me."

Some may argue such things don't ıake better Christians. I'll let God de- ide that, but I know they make better Catholics, and better mental and physical health because they can lean upon their church.

IN SEPARATING the major portion of God's work from the church we fondly expect to hold the interest of people by having them paint chairs for the beginners' department, or making a drape for the pastor's study, or performing other minor tasks which should be supplementary instead of major works in themselves.

Is this separation of works from the Word an admission of our lack of spiritual conviction? Is this a great indictment of the Protestant church which has as its central thought the personal relationship of God and man? How and where is this personal relationship to be exercised if not in our daily living—no matter what type of work we do?

While I am not at this time advocating formation of an Upper Room at every committee or board meeting, or at every bedside, yet such meeting places should be more than mere business offices and the patient's bedside more than a place to treat his body. Can anyone say to Jesus, "You are not my job. I work to make people more comfortable. A minister is supposed to look after your work."

BLIND NURSE

IN 1947 WE WERE VISITING an old palace in Belgium which had been converted into a children's hospital. For the most part we were delighted with the genuine concern shown for the bodies and souls of the tiny ones. But what appealed most to us was the nurse in the section of the hospital reserved for children with muscular ailments. The chief in the division referred to her as the best nurse in the whole place.

Naturally, we keenly observed her as we passed. Her specialty was massage. She moved with utmost dexterity. But she never saw the face of a single patient. She was blind! She knew nothing about them, save one thing . . . they needed what she was able to give. And she did not withdraw.

—RAYMOND SHAHEEN

The Lord Is My Shepherd

By CHRISTA GRAF

The Twenty-third Psalm grew in meaning as it accompanied me through some of the deeply moving experiences on life's journey

THE HAPPIEST DAYS OF MY childhood were those when my family had a party. When all the invited relatives had arrived, we would begin by singing a psalm. My father had taught us many psalms by heart. While he played the harmonium, we six children would sing along with the grown-ups.

Most of those old hymns were then nothing but words to me, although I sensed that my people were deeply moved by them. Among them was one special psalm that meant something to me, however. It was full of pictures that even a child could understand and enjoy—the Twenty-third Psalm.

AS OFTEN AS I HEARD IT, I saw the Lord as the Shepherd, carrying a little baby lamb on his shoulders, leading the flock to the green pastures and beside the still waters. In my child's mind this psalm and the parable of the Good Shepherd in the Gospel belonged to each other.

But I had not had the experience of being one of those fortunate sheep. I had not yet found the application of the parable for my own life.

Later, when I was a girl of 14 or 15, I was happy to learn that my favorite psalm was really a beautiful poem which King David had written and probably had often sung. Through my study I learned that some poems have no rhymes at the end of the lines, but express their thought in a special way by the presence of two diffferent images. I thus became acquainted with the poetic device known as "parallelism."

Reading this psalm in Luther's version I was quite carried away by the feeling of having found the right melody for a precious song. Its rhythm harmonized perfectly with what the author wanted to express—that those who live with the Lord have absolute freedom from any

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harm or danger in life or death. Thus I tried to understand the poem as well as any adolescent could. I came under its influence as a Christian work of art.

IN THE LAST YEARS of the war, when I was 18 or 19, the safety of childhood had changed into constant fear of death. Then I began to realize that this psalm had a personal message for me. The more I feared the exploding bombs and the death which always accompanied them, the less I noticed the psalm as a work of art. It became instead an announcement of the Gospel.

I became aware of being under His care, no matter what happened. I realized I was invited *myself* to the table where goodness and mercy would never end, and of *my* dwelling in His house even amidst the agony of life in those war years. So the only important thing was to beseech God never to let me lose the true meaning of this psalm. It was no longer just a happy song, or a work of art—it was the Good Shepherd's comforting word to me.

This old song has become my favorite among all poetry. I only hope it will continue comforting me until He finally calls me to pass through the valley of the shadow into everlasting life.

SOUTH AMERICA IS A CONTINENT without strong religious and ethical anchorage. It is like a ship splendidly equipped, all sails set and filled with wind, but no hand on the rudder.—GEORGE P. HOWARD in *We Americans —North and South* (Friendship Press)

There's Light in Africa's Darkness

By ELIZABETH ARNESEN

Missionaries in Tanganyika have planted the seeds of the Gospel and with God's help they are bringing forth valuable fruits

MISSIONARIES DON'T ALWAYS see the fruit of their labors. Often they work long and hard before the ground is ready for the seed to be planted.

Since coming to Africa, I've had the enjoyable experience of seeing the fruits of the labors of others. Tanganyika, British East Africa, is a territory where five former German mission fields are located. They're now supported through Lutheran World Action.

Mud-brick buildings painted white are the first things you see when you visit Vuga, one of the mission stations on these

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fields. The mission press is located here.

The buildings house a bookstore, printing press, linotype machine, cutting and perforating machines, composing room and a binding department, equipped to do an excellent job printing catechisms, hymnbooks, commentaries on the Gospels, tracts, and other Christian literature.

Most impressive, however, are the 35 native men employed here. Their lives show the evidences of the fruit of the Gospel.

EACH MORNING AT 6:30 we are awakened by the church bell. One hour later the native workers gather for their morning "sala" or prayer meeting. Twice a week the pressmen take charge of the services. On other mornings other members of the congregation lead.

To hear in this remote place such familiar melodies as "Rock of Ages," "Nearer, My God, to Thee" and "What a Friend We Have in Jesus" makes one realize that amid gross darkness a great light has shined.

The native pastor, Mhina, is a good shepherd here at Vuga in the Usambaras. He travels many miles over mountain trails on foot to bring the Gospel to mat who have never heard the message of sa vation. Men like Luka, Andrea, Yohann Zacharia, Yambazi and Samweli wou be loyal churchmen in any part of th world.

Every Sunday the band starts playi at 9:30. For a half hour the strains familiar hymns sound through the cou tryside. At 10, the natives gather for the weekly worship.

ON A RECENT SUNDAY they held "Harvest Festival." Natives came lo distances with gifts. Dried corn, banana stalks of sugar cane and other foods we piled high. Those who had coins put the in the basket provided for such offering Vegetables and fruits were sold and th money put into the church treasury.

Little children barely able to toddl boys and girls, mothers with babies o their backs, fathers, old men and wome marched in family groups solemnly sin ing to the tune of the band as they place their gifts before the Lord.

LAST SUNDAY WE HAD a confirmatio service, a festive occasion which the na tives enjoy. Because of the large grou assembled, the service was held outdoor Seventeen boys and girls in lovely whi dresses and white suits confessed the faith and knelt before the altar as th pastor placed his hands in blessing upo them. The future of this young churc lies with the young people who thus tak their vows to follow Jesus.

There are still millions in this area o Africa who have never heard the Gosp or attended a Christian service. There still much to do. But there's real pri ilege in seeing such results of missionar work. The dollars invested in these field are reaping a great harvest that will on be fully counted in eternity.

FIVE MAKE A FAMILY

BROKEN ICE

KAREN'S SNOW SUIT was purchased with the idea that she would grow a lot this year, and, as Dan said when he saw it, she'd better. The leggings hang on her like a pair of folded beach umbrellas.

That doesn't matter to Karen. It is new and everyone can tell it's new. Bundled up in her winter finery and carrying her Christmas doll she was fairly bubbling over as we waited for Eloise Clinefoose to take us to the Cradle Roll party at the church.

"I WANT TO TAKE my building set," announced Pete, heading for the pile of gifts under the tree. "I have enough pieces left over from making the tower to build something neat at the church."

"And have those babies mess with it?" demanded Karen.

"I wouldn't let them."

"You can't stop a baby," Karen informed him. "Look at Joy-joy. When she wants something she grabs and when she can't have it she yells and if you hit her she yells louder."

"Karen," I protested, turning from the mirror where I was trying to see whether the veil really improved my old hat as much as I'd hoped it would, "surely you wouldn't hit a baby like Joy-joy. She's only a year and a half old."

"It doesn't do any good anyhow. Maybe I don't hit hard enough."

"Jackie does," said Pete. "And he's her brother."

"Well, no matter what Jackie does," I asserted, "I don't want to hear of any child in this house hitting a baby."

"Not even if she screams and bites and takes your best things?" demanded Pete.

SUSIE, STILL slightly groggy from her afternoon nap, sat rocking in the little chair which has turned out to be one of her favorite Christmas gifts. "Joy-joy-joy-joy-joy," she sang.

I glanced impatiently at the clock. If only Eloise would hurry. I had dressed the children completely so as not to keep her waiting, but if she didn't hurry I'd have to start disrobing them.

Part of my impatience was due to the fact that neither Eloise nor I really belonged at this party. Susie is already enrolled in the nursery class and so is Eloise's child, Weesie. But Mrs. Ittel had asked Eloise to come and help introduce the mothers who don't know one another and she asked me to come and bring Joyce Matthews and her children.

All Eloise ever needs is a hint. This time I just gave in and agreed the first time she asked me.

I was opening the top button of Susie's coat when there was a swish of tires and the beep of a horn out front. Karen flung open the door and flashed down the porch steps with Pete at her heels. Susie followed as quickly as she could in her semi-dazed condition. I closed the door, checked the catch and hurried along to help boost her into the car.

"Sorry to be late, Connie, honey, but our oil burner took today of all days to go on a spree, and by the time the man came to fix it and left, I had just about three minutes to dress myself and Weesie.

—Now which house is Mrs. Matthews'? Right here? Will you go in and tell her, Connie?"

JOYCE OPENED THE DOOR before I could ring. She had dressed both Jackie and Joy in their best and she looked so happy to be going with us and I was glad I'd rearranged my own affairs to fit it in.

"Wait, Joy-joy," she ordered, "soon as Mommy closes the door she'll lift you down the steps. Don't get yourself dirty trying to crawl down."

Eloise flung open the car door and the children called out a chorus of greetings that would have frightened a less timid baby than the redoubtable Joy-joy. "Mrs. Matthews, Mrs. Clinefoose. Joyce, Eloise," I introduced the women.

We zipped around the corner to the church on two wheels and a wave of good feeling. Two young women could hardly be more different than Joyce and Eloise but they took to each other immediately. Eloise is sweet and frothy on the surface but with a will of iron underneath, while Joyce is coolly sophisticated in her dress and manner but friendly and eager as a child under the veneer.

When we arrived at the church, Joyce and I shepherded the children into the vestibule while Eloise parked the car. From the social room came an odd mixture of sounds—women's holiday voices, children's excited laughter, and above it all the piercing sound of one baby crying.

"Hungry or frightened?" I laughed.

"Hard to tell when it's not your own," smiled Joyce.

"My baby's hungry," said Karen, turning her doll so it would cry. "But I brought her bottle."

Eloise didn't keep us waiting long and we made our way to the social room where the party was under way. Mrs. Ittel greeted us with the look of a woman trying to be too many places at once.

I introduced Joyce to Mrs. Ittel, helpe the children out of their wraps, hung u my own hat and coat and looked aroun for a place to help. Most of the mother were sitting around holding their babie and waiting for something to happen.

"Will you try to mix these people up little?" whispered Mrs. Ittel, lookin anxious. "Carol Schmidt is going to pla a few games with the two-year-olds bu there aren't any ping-pong balls and she gone home for some. She should be her in a few minutes to help break the ice I've introduced most of the girls, but the seem pretty shy—even the ones who kno each other."

"Shall I get Eloise to introduce Mr Matthews, while I talk with Mario Kester over there?"

As I moved across the room, noddin here and smiling there, I realized tha Joy-joy had deserted her mother to fo low at my heels. Good! That would giv me something to talk about.

"Hello, Marion. See my new baby Isn't she sweet?"

"She's darling, Connie. How have yo kept her a secret this long?" Mrs. Keste picked up the jest and included the youn women around her. "My Bobby seem about the same age, but there's no keep ing him a secret! You're a terror, aren you?" She beamed at her son proudly.

WHAT HAPPENED next happened so fas I can only tell what I *think* occurred Bobby hid his confusion in the tedd bear he was holding. Joy-joy grabbed fo the bear. Bobby resisted. Joy-joy swung Bobby lunged and the fight was on. I ended with both babies in a heap on th floor screaming at the top of their lungs

Well, I thought, *there goes poor Mrs Ittel's evangelism.*

But the ice was certainly broken.

LET'S START SOMETHING

This is your invitation to begin a trip through the Bible in search of the truth you need in everyday life. All people of the United Lutheran Church are being urged in 1952 to give top priority to "the Bible in daily living." Each week in "The Lutheran" you will find a two-page guide to study of what the Bible says to you about your own problems. You may wish to read these pages by yourself, or aloud to your family. Start today.

FIRST, LET'S CONSIDER WHY BIBLE READING IS IMPORTANT

THERE WAS ONCE a man who decided that vitamin capsules would improve his health. He bought a bottle of 100, containing A, B, and practically all of the rest of the alphabet. But he let the bottle stand unopened on the buffet in the dining room. Nothing happened.

I get an uneasy feeling that many of us have uncomfortably much in common with this man.

We want very much to live—as deeply and as fully and as greatly as our God-given capacities will permit. So we purchase a Bible (or one is given to us at Confirmation), and place it on the table.

Then 10 years later, or 20, we wake up and discover that this Book, reputedly the Source of Life, hasn't given us anything at all to live by. So we put it back on the table as a permanent fixture, or in the second shelf of the bookcase. Occasionally we leaf through it and with a sigh for our deceased mother who loved the Twenty-third Psalm, we put it back in its place as a memorial to the days when there was no Tax Form 1040 to confuse us, and butter was cheap enough to use in cooking, and no one had ever heard of a man named Joseph Stalin.

IT SCARCELY SEEMS to occur to us that the Bible has to be "taken" to be effective.

I suppose it matters very little how you take vitamin pills. If consumed in sufficient quantities, presumably they do their job, whether you take them with your breakfast cereal or your midnight snack. But the Bible is different. It makes a great deal of difference how you "take it."

You can, for instance, read it as a fascinating historical record of the early Hebrews who rose to moral heights far surpassing their neighbors. Or you can read it as beautiful literature. The Bible is both. If this is as far as you go, you will receive from the Bible nothing but a few hours of pleasant reading.

Or you may read it from a so-called "scientific" point of view, amused by the naivete of people who said the sun stood still, and that God made the world in six days, and that Jonah was swallowed by a great fish. If you read it that way, you will receive for your trouble some moments of cynical amusement, and miss completely the revelation of God, and the

profound analysis of man's desperate need for that revelation.

Or you can read it in a stupid way, as something that you have read so often before that it has become a meaningless monotony. Then that is probably what will result—a few hours of boredom.

Or you can read it prayerfully, expectantly, in faith—and the result will be totally, explosively different.

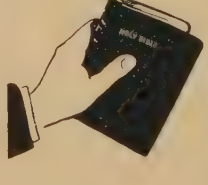
DOES THIS MEAN, THEN, that the Bible has no objective value, that it means only what people *think* it means? Not at all. It means only that if you are hunting in the woods for mushrooms, it is quite possible that you will miss seeing the birds' nests. Your eye isn't focussed in that direction.

If you come to the Bible looking for all the secondary, rather unimportant details, you will very likely miss the central message. Of course, even here there may be surprises. Many a man has begun reading the Creation story with a sneer, but has continued in spite of himself, finally concluding his reading, figuratively, on his knees praising God. The Holy Spirit has spoken to him through the printed page quite contrary to his own plans.

But that is not usually true. And that is the reason that the church has decided on this theme for this year's Bible study: *The Bible in Daily Living*. This year, our objective as we read the Bible together will be to find out what it says to us on the various problems we have in the middle of the twentieth century.

What does Scripture have to say about the many problems that I run into just in trying to live with myself? What does the Bible say about my relationship with God? Does it have anything very relevant to say about how I get along with other people? how I conduct myself as a citizen of a community? how my country carries on its business?

If we really want God's help, He will provide it, through His Word. His promise still holds good: "Seek and ye shall find."



THE BIBLE IN DAILY LIVING

A GUIDE TO DISCOVERY OF IMPORTANT THINGS ABOUT YOUR LIFE

What Is This Peace That Passes Understanding?

ONE OF THE FACTORS that makes the four Gospel records such good reading is their dramatic way of leading up to the final week of Jesus' life.

In all four records, things seem to be going along pretty well for Jesus and the

Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.—John 14:27.

Rejoice in the Lord always; again I say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.—Philippians 4:4-9.

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disciples. There is always that undertone, of course, of suspicion and envy and hatred of the religious leaders. But incident after incident calls forth exclamations on the part of the crowds as they are captivated by the wonderful teachings of Jesus, amazed at His miracles, delighted at the way He puts the scribes and Pharisees on the spot.

But gradually, in all of the records, there is that sinister note that becomes stronger and stronger, until the dark clouds of hatred and greed culminate in the killing of the Son of God.[1] And against that ominous background, after the solemn moments of the Last Supper, comes this flash of radiant light. "Peace I leave with you . . . Let not your heart be troubled, neither let it be fearful."

THE SAME STRANGE CONTRAST is true of Paul, too. Writing from prison, after having experienced whippings and stonings and all kinds of other trouble, he has the nerve to write: "Rejoice . . . Don't worry over anything . . . the peace of God, which transcends human understanding . . . will keep constant guard over your hearts and minds as they rest in Christ Jesus." [2]

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[1] For an excellent dramatic interpretation of the gospel records, read Dorothy Sayers' *A Man Born to Be King.*

[2] This, and many quotations from the Epistles in the studies to follow, will be taken from J. B. Phillips' *Letters to Young Churches,* Macmillan Company.

When I sat down to arrange the topics for our Bible study, I had about come to the conclusion that I wouldn't include anything about peace of mind. That phrase is threadbare by now, and deserves a good, long rest. It has been worked to the bone. It appears in various sizes, forms, and shapes in the best-seller lists. Prescriptions for it are given glibly over the air waves, especially on Sundays, but at other times, too.

My spirits reached an all-time low the other day when I was informed by a radio announcer in no uncertain terms that I could purchase peace of mind by the simple expedient of buying my winter coat at his sponsor's shop. That is not an exaggeration—"P.O.M.G." he called it—"peace of mind guarantee." That did it. I thought if I should hear peace of mind once more I would be driven to nervous collapse.

But it was during that time that I was in the middle of a most vitally interesting project—reading the New Testament (and some of the Old Testament). Not reading it in bits and pieces for devotional periods, but for several hours at a time, in a new translation that made it seem almost as if I hadn't read it before. And when you read it that way, you miss many of the important details, of course, but you gain an over-all picture that gives you a better idea of the major issues.

READING THE BIBLE THAT WAY, I couldn't escape the conclusion: Peace of

mind may have been exploited and prettied up and glamorized in this twentieth century, but when it comes to the real article, the mind that is at peace with God, at peace with itself, and to some degree at peace with its neighbors—that kind of peace of mind is one of the central thoughts of the New Testament.

We are using two such references for this study, but there are dozens more just as explicit. And besides that, it is implicit in almost the entire New Testament. Whenever the figure of the Nazarene walks across the page, you almost *feel* that quiet calm that comes not from indifference but from the mind at peace. Paul has it, too, and Peter and James and John (not at first, but as they mature in the faith)—an indication that it wasn't a mystical quality resulting from the divine aspect of Jesus' personality, but rather a gift of God that could be received by followers of the Way.

I think it is fair to assume that we who are studying these Bible lessons together are grown-up Christians. It is possible, of course, to talk to non-Christians about peace of mind from a Biblical point of view, but if you do, then you must begin much further back, bringing them first of all to know that the Christ on the cross is the Son of God. But for us who are Christians, we shouldn't need to go back to the beginning. I mention this because as we go on into this study next week, we will find that that faith in the Son of God is simply assumed by the writers as the basis for this peace.

ALL OF US, I THINK, already know Christ through the mind of faith. We shall have to face the fact that for us there is very little excuse for getting all fussed and bothered about every incident that occurs during the day, or in a lifetime. There is something ironical, or even more accurately, something pathetic about so many Christians having to say "I'm so tired and nervous . . . the doctor is giving me pills but they don't seem to help . . . nerves won't let me sleep at night . . . I know I'm smoking too much but my nerves are getting the best of me . . . Sorry I snapped—nerves, I guess . . . I'm so afraid . . . so nervous . . . so anxious . . . What will become of me . . . of us . . . of the world . . .

Because we are Christians, it is nothing new to us to know that Jesus the Christ wants passionately to give us His peace, a peace that His followers found really did go beyond anything the human mind could understand. It isn't new, but many of us do need to be reminded that other Christians, living in equally troubled times, and certainly in greater personal insecurity, were able to write: "Rejoice . . . Don't worry at all." God is not in the habit of withdrawing His promises. He wants us to have that peace, too.

Next week, we are going to look in the Bible for specific markers that Jesus, and later the apostles, set up to point us to the goal of contentment, of peace of mind. They didn't only admonish and speak in generalities. They gave specific instructions on how to go about it.

WORK IS THE MEDIUM THROUGH which man puts himself in harmony with God; work is man's way of offering himself to God.
—W. D. WEATHERFORD in *Fruits of Faith* (Abingdon-Cokesbury)

Personal Problem Clinic

Widow's lot

QUESTION: In these days when family life is receiving so much attention in the magazines and in the church, some of us are made to feel that we have no place in the church. I am a widow. My children are grown-up and I am alone—not only at home but also in the church.

Why doesn't the church help lone persons like myself to find mates? The Bible tells us it "isn't good for man to live alone." Where can we meet decent men with some hope of getting attention?

Today almost no one pays any attention to me. Again and again I have walked home in the rain while church members in their cars have gone by in the same direction and didn't even look at me. I know one needs to go to church to worship God. But, as far as the people are concerned, unless one can drive around in a big car he doesn't mean much in the church. More than one widow has been given the "cold shoulder" treatment when she has been forced to live alone.

REPLY: It is easy for anyone, within the church or without, to become so preoccupied with his own interests and activities that he overlooks the problems and difficulties of those around him. The thoughtful Christian has an eye open to the needs, especially the handicaps, of other people.

Your problem is undoubtedly representative of the problems of many people who would like to find a congenial mate. The churches have done very little of a specific nature toward solving this problem, though many church activities lend themselves to such helpfulness. In the future the church will probably become more alert to this problem and do more to help meet the need, as they have become increasingly sensitive to socio-economic problems.

You will have to use your own resourcefulness in finding a place for yourself in the church by rendering service, being friendly, and meeting indifference with good will. The same procedure which will help you to a better adaptation in your congregation may also help you find a suitable mate. Be present in church and other affairs where both sexes are found, and mingle freely, though not boldly, with all. Keep up your appearance, manner, graciousness, and friendliness. While anyone's romantic and marital fortunes are unpredictable, such a procedure is likely to yield best results.

Compliments

QUESTION: I receive many compliments on my appearance and dress. I get also a number of favorable comments on my work in the office from other girls and from the bosses. But in spite of my qualities, others are being advanced over me and I am not invited out as much as I feel I could expect. I am not exactly discouraged, but life looks more and more like a puzzle.

REPLY: Compliments are often misleading, sometimes dangerous. Some of them are well-based; some well-intentioned but poorly founded; others are intended for encouragement, and still others are misrepresentations—the so-called "social lies."

Commendation is generally not to be taken very seriously, except in certain situations of candid counseling by qualified persons. For the most part they may be construed as expressions of good will and kindness, rarely to be taken at face value. But even so they serve a useful social purpose in "oiling the wheels of society."

To accept all compliments at full value is an indication of poor discrimination. They are likely to turn one's head—to give one a false view of self, life, and the world. They may create the pride that goes before a fall. Most favorable comments are best forgotten at the earliest convenience. Negative remarks, as a rule, may be given more weight. Some of them may save us from mediocrity or failure.

—EARL S. RUDISILL

There's Good Reason for Hope

The Coming-of-Age of Christianity. Edited by Sir James Marchant. Henry Regnery. 19[illegible] pages. $2.50.

The title of this book reflects the fact that before very long Christianity will be 21 centuries old. That is a hopeful note in the midst of the atomic dirges which frighten mankind today.

A keynote sentence for the volume comes in one of the essays by Dr. W. R. Matthews. "The Significance of Christ Through the Ages." "Christ challenges the intellect just as He challenges the conscience of every age." How this challenge is confronted by these ages, and the record of that experience, is the concern of the five British and two American authors of the chapters of this book. These writers agree that the course of Christianity thus far gives ground for confidence that, if mankind goes on indefinitely, the influence of Christ will continue to spread. The tides of the Spirit are coming in. New visions of the church and its meaning, its mission to the world and God's will for it, are being revealed to this generation.

Dr. John Foster speaks of the achievements of Christ throughout 20 centuries, with a careful definition of achievement in three categories of "the growth of the Body, its work as the salt of the earth, and the contributions within history which are directly due to this religion's having set its hope beyond."

Dr. W. R. Matthews writes of the significance of the Person of Christ, indicating the significance of the Incarnation in the experience of mankind, with a plea for constant thought in the field of doctrine. This chapter is a very valuable and excellent statement.

Dr. Sidney Cave, principal of New College, London, writes beautifully of "Christ in the Experience of Men," with a quick survey of the personalities and movements which have expressed the life of Christ, indicating that the experience of great believers may confirm our own faith in Christ.

Dr. A. D. Ritchie contributes the chapter on "Science and Religion," which is a scientist's apologia, his rejection of the answers of secularism.

Dr. Kenneth Scott Latourette, Bishop Stephen Neill and Dr. Henry Pitt Van Dusen contribute the final three chapters which deal with the Christian future, and especially as that focuses in the life and work of the churches.

Taken as a whole the book is an interesting contribution to the modern scene as the impressions of seven thoughtful theologians who are able to point out something of the landscape, and assure Christians that they can face the uncertainties of the future with good hope, born of their fundamental faith in the power of God and also with high confidence justified by what He has graciously accomplished through the weak and sinful organs of Christ's Church in these latter days.

If you've been weary of the trumpetings of cynics, or have needed some confirmation of your confidence in the work of Christ in the world today, this is the book for you.

Buffalo, N. Y. RALPH W. LOEW

Problem of Rural Churches

American Foundations of Religious Liberty. By David E. Lindstrom. Garrard Press. 107 pages. $2.

This little volume, written by a distinguished rural sociologist of the University of Illinois, is the Rauschenbusch Lectures at Colgate-Rochester Divinity School in 1950. The lectures center on the rural church in our present national culture. However, the author broadens the emphasis "to try to show not only the social foundations of religion and to re-emphasize the basic principles, but to indicate that the foundations of American religious liberty are rooted

n its rural life." The first few chapters outine the history of the development of the oncept of religious liberty in Europe and merica, in which the author traces many f the roots back to the culture of rural peole. The chapters which deal with the modrnization, secularization, mechanization and rbanization of the countryside emphasize nat rural America has now become modrnized as no other rural area in the world. his, against the backdrop of an atmosphere f religious liberty, has had a profound ffect on the beliefs of rural people.

While penetrating in insight and analysis, leaves one, so it has seemed to your reiewer, with a too pessimistic outlook, espeially with respect to the role of the Chrisan church and the attachment of rural eople to it. On the other hand, the author ghtly senses the real challenge to the church nd church leaders which has grown out of the atmosphere of freedom to worship or ot to worship." "The service of religion ust stand on its own merit—it must conibute an essential element to the modern ulture to hold its place in that culture." Vhile apparently not fully sharing in the ew sense of the importance of the rural hurch which exists in virtually all denomiions as they study the "crisis at the rural rossroads" the author sees hopeful signs of hange. PAUL G. MCCULLOUGH

White Rock, S. C.

n Defense of Orthodoxy

Christian Dogmatics (Volume Two). By Franis Pieper. Concordia. 557 pages. $3.50.

This is the second volume of Pieper's *Christian Dogmatics* in three volumes. (*See* THE LUTHERAN, *Sept. 6, 1950.*) The volume includes a discussion of the doctrine of divine grace, of Christ and of the application of salvation, concluding with a treatment of the doctrine of justification. The bulk of the volume discusses the Christological problem (343 pages), of which no less than 90 pages deal with the controverial *genus majestaticum.*

The discussion is marked, on the one hand, by a sharp polemic against each and every one who in the minutest detail has opposed or departed from the position of the seventeenth-century Lutheran orthodoxy and, on the other hand, by a warm note of personal piety, showing that in both respects Francis Pieper was a genuine follower of F. W. Walther, whom he succeeded as president of Concordia Seminary.

The fundamental mistake of this dogmatics, in the eyes of the present reviewer, is that the author maintains that his attitude is the genuine position of the Lutheran Reformation. He had not distinguished clearly between Luther, as "the chief teacher of the Augsburg Confession," and the dogmaticians of the seventeenth century. Nevertheless the work of Pieper will stand as the most up-to-date defense of the orthodoxy of a great age of systematic studies.

Waterloo, Ontario OTTO W. HEICK

And My High Tower. By Virginia F. Selvey. Doubleday. 160 pages. $2.

The Selveys were discouraged, hadn't much money, and were quarreling with each other. Then they got in touch with Dr. Roy Burkhart's First Community Church in Columbus, Ohio. Virginia, the wife, had a first-class conversion, bringing to life the long-neglected and never-loved faith of her Methodist childhood. Two years later, when she wrote this book, she is still a little shrill in telling about it, and perhaps overly self-centered for a true convert.

Meanwhile Johnny, the husband, decided to become a minister—with a high-school diploma, 10 years' experience as a mechanic, and three years of selling real estate, plus faith and eagerness as his credentials. A community church in an Ohio rural neighborhood called him as pastor, and at the same time he enrolled as a freshman in a near-by college.

The whole thing is as breezy as a sports reporter's description of what happens after the score gets tied in the ninth inning. But quite evidently a workable Christian faith has demonstrated itself in the midst of the Selvey household, and that's surely plenty to write about. G. E. R.

OVERSEAS

DENMARK: Copenhagen.—HOME MISSION work has been given the green light in the Church of Denmark after a period of eight years during which no churches could be built on account of material shortages. Development of new residential areas in Copenhagen necessitates building of five churches. Two are now in the process of construction. Eight other churches are being planned outside Copenhagen, according to the Rev. J. B. Leer Andersen, executive secretary of the (Kirkefond) Home Mission Fund.

Established parishes will be divided because it has been found that this increases church attendance by over 50 per cent and also has a good effect on community life. The church's effort to provide a spiritual ministry to people in new housing projects has met with the enthusiastic approval and hearty co-operation of the builders.

Lack of funds hampers the rapid progress of the program. One great problem that remains unsolved is that of providing dwelling places for pastors. Offerings received for erecting churches have been generous, but the program requires large sums.

SOLDIERS' FRIENDS, an organization which ministers to men in the armed services of the country, recently met in convention in Copenhagen to review their work. Due to the expansion of the army, it was found necessary to advocate additional service centers and increased staff. The chief of the military, General Erik Moeller, when addressing the convention, expressed great satisfaction and thanks for what was being done for soldiers. An offering of 38,000 *Kroner* ($10,000) was made to the work at the opening service in the cathedral.

IT IS A TRADITION among the Danish people to remember their seamen with gift packages at Christmas. The Danish Seaman's Mission has sent gift packages to all parts of the globe. Thousands were sent to New York for distribution through the pastor who ministers to seamen.

THE NORDIC Ecumenical Institute has decided to hold a conference in August 195 in hope of effecting a spiritual awakenin and also to strengthen the fellowship of th Scandinavian people. It is anticipated tha 250 Danes will attend this conference, whic is limited to 700 participants. Bishop Ma fred Bjoerkquist of Stockholm, Sweden, father of the idea. This conference is th first of this kind to be held among th Scandinavian people.

CHURCH WORK in the Danish language carried on by 20 pastors and 10 youth lead ers in Sydslesvig, the northern part o Schleswig-Holstein, Germany. This territor belonged to Denmark prior to 1865 an strong feelings of attachment have persisted In a review of the work it is stated that th congregations are progressing and that th loyalty to the church is remarkable. Tw disturbing factors cause distress: namely the lack of fuel for heating, and the emigra tion of people to the Americas.

THE DANISH Red Cross is seeking a pasto to serve as chaplain on board the "Jutlandia (hospital ship) which is serving in th Korean area. It has been impossible to fin the proper man for the post. The positio requires skill in language as well as abilit to cope with the problems confronting chaplain on board ship.

PLANS FOR a 100-bed hospital for peopl suffering from nervous disorder receive renewed consideration during the summer In 1945 plans were drafted. A general na tion-wide offering, yielding one-half millio *Kroner* (about $130,000) was gathered. Th project could not be initiated then becaus of building restrictions and insufficient funds Application has been made to the Ministe of Justice to conduct another general fund gathering campaign in 1953 to carry th project to a successful conclusion. The hos pital, which is to be operated as a Christia institution, is to be located near Skander borg in Jutland. It will minister to all alike cities and counties will bear the expense fo indigent citizens.

—CHRISTIAN PRESS SERVICE

MINNESOTA:

Adamcik Resigns as Slovak Zion President to Accept Wyoming Call

MINNEAPOLIS—The Rev. Daniel J. Adamcik, who completed a quarter century of service as pastor of Holy Trinity (Slovak) Church here on Dec. 30, has resigned as pastor and as president of the Slovak Zion Synod of the United Lutheran Church. He has accepted a call to Trinity Church, Laramie, Wyoming, plans to begin his new duties by the middle of this month.

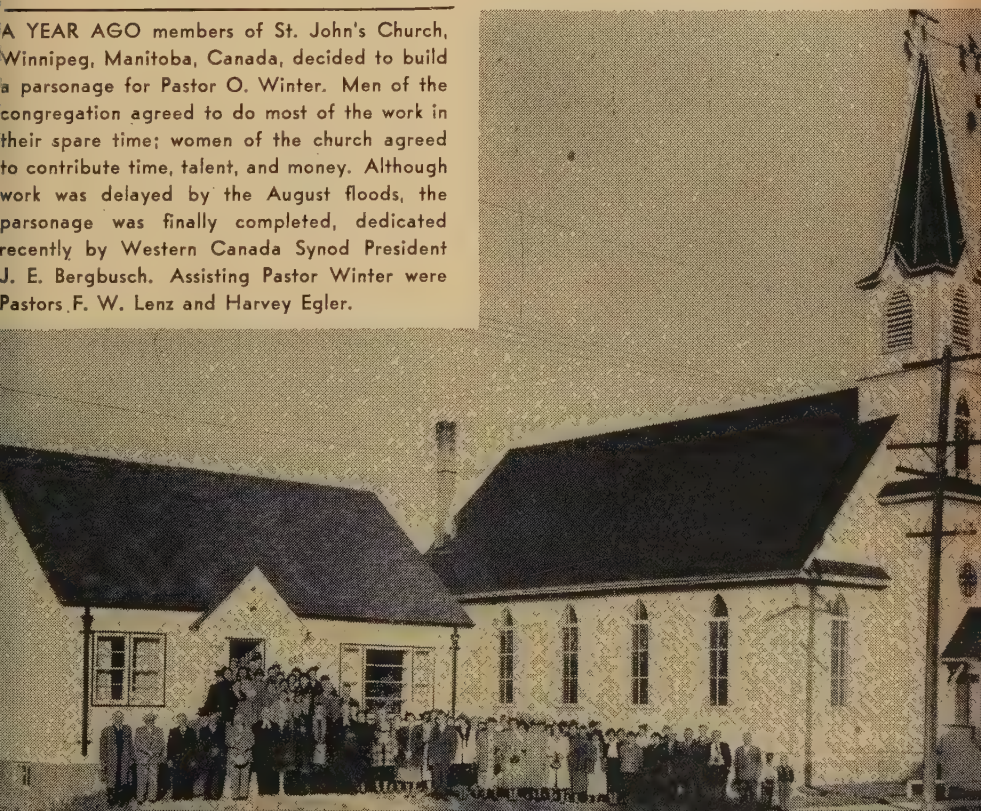
PEOPLE CROWDED aisles of Minneapolis Auditorium on Dec. 2 to hear the presentation of "The Messiah" by an All-Lutheran choir directed by Peter D. Tkach. The Lutheran Welfare Society sponsored the service. Chaplain Fredrick Norstad delivered the address.

THE CHAIRMAN of the Lutheran Evangelism Council of National Lutheran Council churches recently became the third man to head the southern Minnesota district of the ELC. The Rev. E. C. Reinertson, Minneapolis, was installed by Dr. J. A. Aasgaard on Dec. 9. The district has 304 congregations served by 190 pastors.

DR. P. H. ROTH, president emeritus of Northwestern Seminary, will speak at the Lutheran Mass Meeting held in conjunction with the dedication of Pacific Seminary at Berkeley, Calif., Jan. 27.

Twin Cities Lutherans collected 27 tons of clothing in the recent clothing drive.

RICHFIELD CHURCH, Minneapolis, sent 35 visitors to call on prospective members at a recent Lay-Evangelism program. This re-



A YEAR AGO members of St. John's Church, Winnipeg, Manitoba, Canada, decided to build a parsonage for Pastor O. Winter. Men of the congregation agreed to do most of the work in their spare time; women of the church agreed to contribute time, talent, and money. Although work was delayed by the August floods, the parsonage was finally completed, dedicated recently by Western Canada Synod President J. E. Bergbusch. Assisting Pastor Winter were Pastors F. W. Lenz and Harvey Egler.

A MOTION PICTURE was a part of the annual Christmas program at Holy Trinity Church, Elizabeth, N. J., last week, but it was somewhat different from the usual run of Christmas movie. As the pupils and parents viewed the film (scenes from it are shown on these pages) they were really seeing themselves. "Tell Me the Story of Christmas" was produced by the Church School Association for less than $50; actors and actresses were all students, the technical staff was made up of officers and teachers . . .

sulted in 40 adults and 21 children being enrolled.

BULLETINS of synodical churches show that pastors are more and more stressing tithing as the scriptural method of giving. Pastors report the number of tithers is steadily increasing. Great emphasis will be laid on the importance of evangelism in the next few months. The Conference on Evangelism, scheduled in Minneapolis Jan. 23-27, is a great impetus for interest in the area of Christian service. Church councils are laying plans for a big follow-through after the week of meetings late this month.

THE FINANCE COMMITTEE of Central Conference Lutheran Lake Camp is appealing to congregations to subscribe $10,000 this year to provide for current needs and improvements.

THE REV. EDWARD A. DAY, 1951 gradua of Northwestern Seminary, has accepted call to Ascension Church, St. Paul; begi his duties Feb. 1.

THE $60,000 FIRST UNIT of the church w dedicated at Deephaven, Minn., on Dec. 2

PAUL LUTHER WETZL

. . . this year's film (last year, 35 mm slid were made) was in black and white since help was amateur. Next Christmas it is hope the entire film will be shot in color. A tap recorder added sound to the film, included na ration, organ music and the voices of the juni choir singing carols . . .

NORTH CAROLINA:

Laymen's Goal: Half-a-Million!

SALISBURY—A goal of half a mi lion dollars for the already well-supporte and much-used revolving Home Missio Loan Fund was adopted by delegates (25 of them) to the annual convention of th synodical Brotherhood in St. John Church here.

A 10-year plan was adopted, callin for the establishment of 100 ne churches, the winning of 100,000 sou for Christ, achievement of 50,000 men bers of the Brotherhood, and the hal million for the revolving home missio loan fund.

The 1952 goal for money for the Fund is been set at $50,000. A total of 15,000 was raised this year.

President Ralph J. Wohlsen of the LCA Brotherhood and Zeb Trexler, of e Laymen's Movement, spoke.

The convention marked the end of two years under the retiring president, Harold F. Krauss. During this time 13 new Brotherhoods were organized and the membership increased to over 3,000.

Among the highlights of the convention is the presentation by recording of the ory of the establishment of the mission at yetteville.

The recording will be used by North rolina churches during 1952 as promonal material for the Loan and Gift Fund orts of the Brotherhood.

Over 500 attended the banquet, heard Dr. eorge H. Berkheimer, Harrisburg, Pa., eak on "Giving Him His Own as Inviduals." Dr. Berkheimer stressed the place e have as individuals in the Kingdom of od and how we must fit ourselves into the erall picture of the Kingdom.

. . Several Saturdays were spent filming the enes—once at a county reservation, another ne at a farm 40 miles from Elizabeth (where ere were "real" sheep). Once the cast disvered a number of swings and passersby were tounded to see Biblical "characters" in long owing robes, swinging on playground equipent. Needless to say, reports Pastor Carl ehling, "all of us enjoyed the project from art to finish . . . it helped spread the spirit Christmas, too!"

SWEARING

story of the week

SENT INTO rugged Northern Ontario by the Canada Synod, a United Lutheran pastor was finding it difficult establishing a new mission. Distances, travel difficulties and the weather seemed to handicap most of the efforts of the young clergyman.

One of the points of concentration, of course, was the Sunday school. Here, the pastor was doing his best to raise the average attendance above the enrollment figure: 12! For a while, things looked bright, but gradually and relentlessly, the attendance started falling off . . . 11, then 10, a week later, 9, then a drop to 7!

Despite the fact that he talked with the few remaining pupils, asking "Where are the young people who were here before?" the pastor was unable to discover the trouble.

Finally, upon approaching one small fry, he was informed that "some of the kids have stopped coming because you swear in Sunday school!"

"What?" was about all the astounded pastor could say.

"Yea," said the young one, "and not only that, but you smile and look happy when you swear!"

The clergyman was speechless . . . he finally collected his wits enough to ask, "but when did I swear? What swear word did I say!"

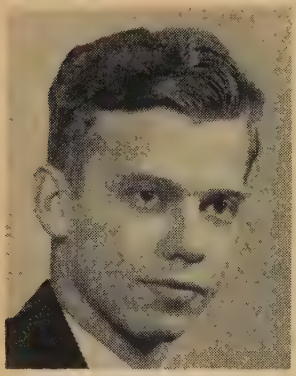
"I musn't say it!"

"But you must tell me, because I don't remember ever swearing. What is it I say that you feel is swearing?" the pastor insisted.

Reluctantly, the youngster gave in: "You say 'Jesus Christ!' "

LATER, a public school teacher aware of the strange reaction of the children asked her 20 pupils, "How many of you think the new pastor is swearing when he says 'Jesus Christ'?" Eighteen hands went up.

DICK SUTCLIFFE



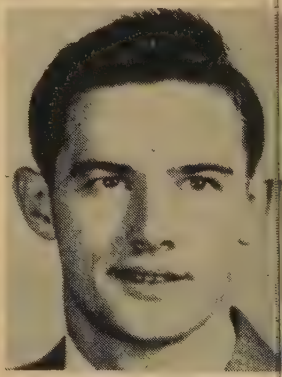
JOHN LEIGH SMITH
. . . Roanoke College

TRUMAN KOEHLER
. . . Muhlenberg College

BARBARA SCHOENROCK
. . . Hartwick College

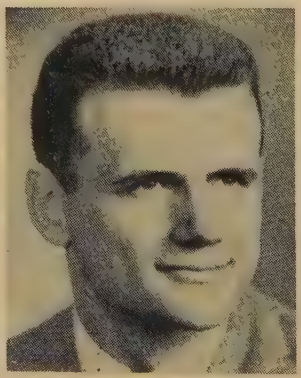
ALEX BLACK
. . . Thiel College

MARY JANE LEACH
. . . Carthage College

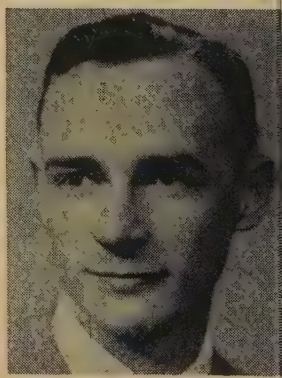


LOWELL BISHOP
. . . Wittenberg College

DONNA HAMILTON
. . . Midland College



LEE SNOOK
. . . Gettysburg College



KARL SUHR
. . . Newberry College

TWELVE "outstanding students" on United Lutheran College campuses were recently awarded $300 scholarships by the Lutheran Brotherhood, Minneapolis insurance firm. They are pictured opposite. The scholarships are based on scholastic achievement and religious leadership, and are granted each year to accredited Lutheran colleges giving the bachelor of arts degree. All recipients are seniors (see pictures, pages 38, 39).

ROANOKE College will soon launch a million-dollar Long Range Development Program designed to increase the endowment and complete long-needed plant improvements. Half a million is the goal for the first half of this year. Primary uses of the funds will be: renovation of Wells and Yonce dorms, remodeling of Bittle Hall, then a new women's dormitory. Part of the first half million will be used to bolster faculty salaries and provide additional scholarships.

LENOIR RHYNE College's new chapel organ will be dedicated this Sunday (Jan. 6) when Maestro Giuseppe Moschetti, of St. John's Church, Allentown, Pa., will present the dedicatory recital. The new $450,000 College Church was dedicated Dec. 9 by Dr. F. L. Conrad.

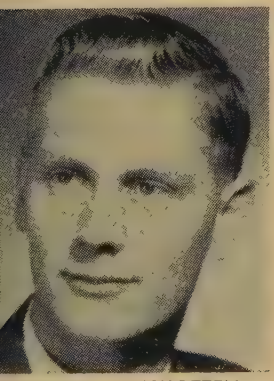
THIEL College's new Langenheim Memorial Library is rapidly nearing completion. Almost all of the exterior work has been finished; currently, stack rooms are being outfitted and equipped.

WITTENBERG College will conduct a two-month campaign for one million dollars for endowment and dormitory improvements. Heading the drive will be Lawrence Drum, works manager of International Harvester in Springfield, and Joseph Shouvlin, president of Bauer Brothers. Campaign will be conducted during January and February.

GETTYSBURG College's Women's League will raise $50,000 by 1955 for the renovation of Brua Chapel into a little theater and auditorium for the Fine Arts Building. Mrs. Frederick Eckert, of Baltimore, Md., is president.

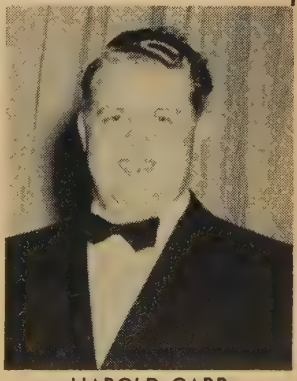
WATERLOO College students likened their campus to "International House" with young people enrolled this term from Venezuela, Germany, Nigeria, Liberia, the West Indies.

MIDLAND College's Shirley Hines, Carl Schneider and Donald Skoog were recent recipients of one hundred-dollar scholarships from friends and relatives of Darrell Blaine Hirschback, a member of First Church, South Sioux City, Nebr., who was killed in Korea in September. Darrell's father requested Midland to select "worthy and needy students to receive the scholarships," hoped that "through these, the opportunity preserved and the tasks left undone in the sacrifice made by (his son) may be brought to fruition to the glory of God."

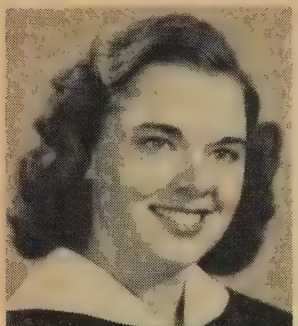


EDWARD WEISKOTTEN
. . . Wagner College

HAROLD SKINNER
. . . Lenoir Rhyne College



HAROLD CARR
. . . Susquehanna University



BONNIE HALL
. . . new president

NYLSA President

When Bonnie Hall was graduated from Dansville (N. Y.) High School in 1949, she was not only valedictorian, but was elected by her classmates as "most outstanding girl."

To many young people in Dansville, she was well known as a handicraft specialist, summer camp counselor, Sunday school teacher and playground supervisor. That was before she entered Cornell.

Recently, Bonnie was elected president of the New York State Lutheran Student Association. In addition to winning a scholarship offered by the New York State Federation of Women's Clubs, she has found time to help organize a Luther League among Ithaca High School students.

Lil's Santa

Through the better part of last month, Carl Widmann, active layman of the New Jersey Brotherhood, served as one of Lit Brothers' (Philadelphia department store) many Santa Clauses.

It was quite an experience, Mr. Widmann reported. "I always knew that kids looked forward to Christmas with Santa Claus and his gifts, but what an experience it was to sit, dressed in a red flannel suit, and listen to many of the children who came with requests that I (Santa) think of other children less fortunate than they!"

One of the high spots of his Christmas assignment, said the layman, was the appearance of 50 blind youngsters, who were escorted—two by two—to Santa's side.

Named to New Post

When members of Incarnation Church, Brooklyn, N. Y., voted to establish a new post on the church staff —that of director of religious education—they thought of a former staff member of the Department of Evangelism of the National Council of Churches, Miss Dorathea Darch.

Miss Darch recently assumed her duties in Brooklyn. She is a graduate of the University of California (has an M.A. in religious education from Pacific School of Religion), has set up released time schools in Honolulu, supervised similar work in Visalia, Calif., and spent a year teaching religion in the George Robinson School at Santurie, Puerto Rico.

$2.50 for One

Recently laymen of S John's Church, Coopersbu Pa., began digging the fou dation for a new garage f the parsonage.

The third night the me worked, a cement mixer bo rowed to make things easi made things harder by r fusing to operate; quittin time that evening was mi night instead of the pr viously planned 9:30 P.M.!

After that, however, was smooth sailing. Variou men of the congregatio spent many hours of the time and talent (and energy . . . in two weeks, the wal were up, in a month, the ro had been added.

Men from different walk of life helped: a doctor wa on hand to "dress wound (blisters)," an undertake proved handy with a spad the pastor always manage the "last word," especially a the end of the project whe the whole group stopped fo

DORATHEA DARCH
. . . experience, training

CHAPLAIN BOETTGER
. . . to active duty

minute in prayer.
The garage, valued by at
ast one builder at $1,600,
tually cost $650—made
ssible by the free labor
d construction materials
ven by members.
"The greatest benefit of
, though," reports Pastor
arren S. Harding, "was a
vitalization of the spirit of
ir congregation!"

ettger South

Lt. Col. Robert A.
ettger, chaplain for the
5th Aircraft Control and
arning Group at Lock-
urne Air Force Base out-
de Columbus, O., has been
lled to active duty with his
r national guard unit, and
ft last month for Donald-
n Air Force Base in
reenville, S. C.
Until going on duty with
e radar unit at Columbus,
haplain Boettger served for
ree years as Lutheran pas-
r for students at Ohio
ate University.

BRIEFLY SPEAKING

During the recent "united" ULCA Board meeting at Buck Hill Falls, board members got a laugh out of the manner in which the respective speakers at one combined meeting began their remarks. "Lutheran" Circulation Manager started out: "Dr. (Franklin Clark) Fry and friends . . ." Parish and Church School Board Secretary Harner Middleswarth followed with "Dr. Fry and Christian friends . . ." Then, WMS President (Mrs. Charles) Baker started, "Dr. Fry and fellow-workers . . ." Brotherhood President Ralph Wohlsen handled it, "Dr. Fry and fellow Lutherans . . ." That did it; Dr. Fry rose, quipped: "the last speaker will probably say 'Dr. Fry and people . . .'" Luther League Executive Secretary Leslie Conrad came last . . . so he did

When Michael Golner's catechism instructor in Milwaukee, Wis., advised the class to "roll out of bed right onto your knees every morning to say your prayers," young Mike had a question: "What am I gonna do? I sleep in the top bunk of a double-decker!"

Manager Norman Berner of the United Lutheran Publication House's Kitchener branch, reports receiving a telegram recently. It was addressed to him in care of "The United Lutheran *Obligation* House, Kitchener, Ontario, Canada."

ULCA pastor, commenting on one of his "problem" catechumens: "I wouldn't call him a disciplinary problem but he and confusion have a way of appearing simultaneously!"

A Texas Synod pastor reports: The annual election and installation of deacons had created a good bit of enthusiasm among the members of one of our small congregations. But no one was more impressed than Steve, whose dad had been among the laymen elected. His pride was such that he went about bragging: "My Daddy was 'lected a *demon* in the church!"

In a recent issue of the "South Carolina Lutheran," Synod President Karl Kinard is quoted as "preach(ing) at St. Nicholas and Trinity Church, Fairfax, S. C., and administer(ing) the Holy Communism . . ." Friends are kidding him about his "separation" (?) of Church and State!

SINCE Pastor Robert Ben (with shovel) broke gro Sept. 30 for the new $103, parish house at St. Jo Church, Pine Grove, Pa., w has progressed rapidly completion is now schedu for next June. Assisting Pas Benner at the groundbreak was Central Penn officer, Rev. George Whetstone (le

FLORIDA:

Baptists Ask Truman to Rescind

FLORIDA BAPTISTS in session recently passed a resolution asking President Truman to rescind his appointment of an ambassador to the Vatican. "There was never a time in our history when we should be more united than now and the appointment of an ambassador to the Vatican we believe will seriously disrupt every effort of our national leaders toward harmony and unity of purpose," the resolution said.

The Florida branch of the Society for the Promotion of Race Relations protested Governor Warren's appointment of John E. Matthews to the State Supreme Court because of his outspoken defense of white supremacy.

THE NEW $140,000 parish building of Trinity Church, St. Petersburg, was dedicated Dec. 2. Speakers included Dr. Th dore K. Finck, of the Parish and Chu School Board, former Trinity pastor. Sy President Yount and Secretary Fespermai

FIRST UNITED CHURCH, West Palm Bea set as a goal for Christmas offerings: $2,0 to complete payment for a heating and a conditioning plant.

PROPERTY IMPROVEMENTS are being ma at Grace Church, Lakeland, by the rapi growing Sunday school. The Brotherho has placed directional signs on major hig ways pointing to the church; also gave Christmas party for the children of t church. Admission: food for the unde privileged.

A Hymn Festival was held in St. Mar Church, Jacksonville, recently. Beginning November, Holy Communion is being a ministered the first Sunday of each mon Twenty-five new members were receiv Dec. 16.

TRINITY CHURCH, Jacksonville, observe

LAYMEN Willard Briant, John Overton, Thomas Crosbie and August Klenke look over charter membership roll of Indiana Synod's newest mission congregation (Faith Church, Fort Wayne) with Pastor Robert Heine (see Home Missions, page 43)

s 25th anniversary recently. At a congre-ational dinner, Pastor (pastor since or-anization) and Mrs. W. E. Pugh were resented with a silver service and a tele-ision set. A pageant portraying the history f the church since actual work was begun an. 23, 1927, will be offered Jan. 20.

WILLIAM E. PUGH

EW YORK:

oint Preaching Mission Sponsored

LONG ISLAND—Lutherans of five ong Island communities—Baldwin, reeport, Hempstead, Merrick, and oosevelt—conducted a joint Preaching Mission during the week of Dec. 2. Spe-al services in each church for five con-ecutive evenings featured guest preach-rs, special music, and adult discussion roups. Keen interest among members as evident, resulting in good attend-nces, a deepening of the spirituality of ne congregations' program.

DR. G. CHARLES GOERING, of Logansport, nd., secretary of the Indiana Synod, has ccepted a call to St. Peter's Church, maica, effective Jan. 15.

Over 300 attended a service in St. John's Church, Richmond Hill, on Dec. 2 to hear the Rev. Andre Trocme, of France, speak on "What Is Ahead for Europe?" Trocme is the leader of the Christian peace forces in Europe, and during the war was head of the underground movement which did much to undermine the Vichy Government. In this country to deliver the Robert Treat Paine Lectures at four American seminaries, he is also on tour from coast to coast to speak in universities and churches.

ST. BARNABAS CHURCH, Howard Beach, urned its final indebtedness on Dec. 2. This as the last of an $80,000 debt that has been iped out eight years ahead of schedule.

THE REV. ROBERT AYERS, of Massapequa ark, has resigned as board missionary to ccept a call as pastor of St. David's Church ere.

RICHARD H. WEISKOTTEN

—HOME MISSIONS—

FLORIDA: Members of Advent Church, Miami Shores, observed their first anniversary by watching Dr. Luther Thomas install the Rev. Vernon Kotter, formerly president of the Michigan Synod, as new pastor. Weeknight services are being conducted in the Miami Shores Community Church.

COLORADO: Five lots and a dwelling have been purchased for the new Pueblo mission. Services have begun following work by Mission Developer Bjarni Bjarnason in getting the building in order.

INDIANA: On Nov. 18, at the tenth service to be held, 84 charter members organized Faith Church, Ft. Wayne. The congregation worships in a rented hall a mile from the territory to be served. Mission developer is the Rev. Robert H. Heine, who doubles as "Lutheran" correspondent for the Indiana Synod (see cut opposite).

VIRGINIA: First services of Advent Church, Arlandria, were conducted Dec. 9 in the Oakbridge elementary school, South Arlington, by Mission Developer Everett Jensen. Formal organization of the new congregation is currently planned for early this year.

OHIO: Services are being held in Wilmington following preliminary work by Synodical Missionary Superintendent Albert Buhl. Hamma Seminarian Don Gillhouse held the first service Dec. 2 with 39 adults and 12 children present. A week later, 29 organized a Sunday school. If a congregation is officially organized in the Clinton County seat it will reduce to 16 the number of Ohio counties having no Lutheran church.

COLORADO: First services were held at Wheatridge recently with 73 attending! Mission Developer Charles Goetz reports that attendances since the first service have topped 150; there are 60 charter members ready for organization early this year. The mission will benefit from a $1,000 gift from Messiah Church's 1952 budget.

WHILE visiting Christ Church Pacific Beach, Calif., Miss Mildred Winston (astride donkey) secretary for the Board of Education, was "escorted" south of the border into Old Mexico by Pastor and Mrs. Quentin P. Garman

WEST VIRGINIA:

Synod's CHEY Quota Subscribed 411%; Highest in United Lutheran Church

FAIRMONT—Boosted by the promise of $80,000 for Gettysburg Seminary from Miss Mary Kraft, member of First English Church, Wheeling, and the estate of the late Miss Julia Kraft, the West Virginia Synod CHEY response becomes the highest of all 33 ULCA synods: 411 per cent. This same bequest will undoubtedly place First Church among the top-ranking CHEY congregations in the whole ULCA.

First Church had raised its CHEY quota 164 per cent and the Kraft gift lifts it now to 448 per cent. Victory Day was observed Dec. 30, with Seminary President Harry F. Baughman preaching.

ON DEC. 9, St. Paul's congregation, Huntington, burned the mortgage on its parsonage which was purchased in 1946 at a cost of $10,500. This is the first parsonage owned by St. Paul's congregation, of which Synod President Kenneth W. Munster is pastor.

TWO CONGREGATIONS in the Monongahela valley have recently honored organists who have completed a quarter of a century of service. On Dec. 16, an appreciation tea was held in Morgantown for Mrs. John George who has been both organist and director of music at St. Paul's Church.

Six weeks previously, Grace Church, Fairmont, presented a gold wrist watch to Miss Eunice Byer on completion of 25 years of gratuitous service at the console. She was honor guest at a congregational dinner.

RECENTLY ADDED to the equipment at St. Mark's, Oakland, are a set of seven-candle candelabra in memory of Mrs. Sarah B. Ashby, and a slide projector, screen, and adjustable stand purchased by the Aid Society. Pastor Hare has beautiful kodachrome slides of Wittenberg and Gettysburg College which he loans for payment of postage.

For the third year, St. Mark's, Oakland, Md., has included subscriptions to "The Lutheran" in its budget for all of its families. Trinity, Wheeling, is among recent additions to the roll of congregations subscribing for the church weekly for every family.

THE REV. DAVID E. THOMAS, pastor of Trinity Church, Wheeling, is serving as president of the Wheeling Ministerial Association and as chairman of the department of Christian Education of the Greater Wheeling Council of Churches.

DURING ADVENT First Church, Wheeling, heard its pastor, Dr. C. G. Aurand, preach on the Songs of Gabriel, Zacharias, Mary and the Angels.

THE SYNODICAL Foreign Missions committee is currently circulating the film, *A Young Church Growing,* to stimulate interest in the Argentine.

HAROLD L. HANN

ROCKY MOUNTAIN:

Denver Gets Service Center

DENVER—A Lutheran Service Center is a reality for this area of Colorado. Quarters have been secured near the Capitol, a choice section within two blocks of the city's chief transportation center. The location is 220-226 15th St.

The center will serve soldiers from Lowry Field, Buckley Field, Camp Carson and many other government installations. The Lutheran Service Commission of Washington is sponsoring the program which pastors and laymen of all Lutheran groups started over a year ago. Dedication services were set for Dec. 30.

The building will have four sections, consisting of a reception room, lounge, recreation room, snack bar, reading lounge and music room. A chaplain and a hostess will be in charge daily.

ZION CHURCH, Trinidad, laid the cornerstone of the new parish house-parsonage building Dec. 2. Synod President John F. Futchs preached. The congregation recently became the beneficiary of the major portion of a sizable estate of the late William Samuel, a son of an early pastor of the church.

THE REV. HARRY B. HULL, Epiphany Church, Denver, is the new president of the Denver Lutheran Pastors' Association.

A NEW BUILDING brings upsurges in attendance. Attendance is increasing in the new modernistic structure of St. Timothy's

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EVANGELICAL LUTHERAN
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at Hannover, Germany
end of July 1952 would do well to contact Mr. Tekniepe now, who is arranging several tours to the convention city, and throughout Europe.
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NEWS IN THE CHURCHES

APPEARING as it did when erected over 125 years ago is the Wapwallopen (Pa.) Church with its wineglass pulpit reached by a stairway and flanked by two windows covered with cloth to prevent glare. The sounding board above pulpit is largely responsible for "excellent" accoustics. On both sides are galleries with hand-carved fronts. The church was restored by the Wapwallopen Historical Society

Church, Albuquerque, N. M.

THE REV. NEWELL N. MENDENHALL, of Monroe, Wis., was installed pastor of Good Shepherd Church, Denver, Dec. 9, by Synod President John F. Futchs.

MESSIAH CHURCH, Denver, has adopted a budget of $69,000 for 1952, which is practically subscribed. THE LUTHERAN, reordered for 1952, will go to over 500 homes. Three Sunday services (8:30, 9:45 and 11:15) aggregate nearly 900. Sixty new members were received Dec. 23. A boys' choir, King Arthur Knights, has been organized with auspicious promise.

PROTESTANT pastors and wives of Denver attended a special Advent service Dec. 3 in Messiah Church. Pastor Burns gave the sermon, "The Christmas Message for Spiritual Leaders."

REPARING altar paraments and embroidering ullion symbols for the dedication of St. Mat-hew's Church, Moorestown, N. J., is Mrs. Henry Moyer. Uniquely, Mrs. Moyer's mother-in-law erformed the identical service for the same urpose at St. Peter's Church, North Wales, a., just 36 years ago! Moorestown (mission) hurch was dedicated after recent renovation

FIRST CHURCH, Colorado Springs, has met ts 1951 apportionment by 120 per cent.

GRACE CHURCH, Casper, Wyo., faced lespair in meeting a Dec. 12 deadline on a onstruction loan. President Futchs was in-ited to meet with the council, when plans ere adopted which sparked the congrega-ion into raising the needed $3,500.

OLIVER F. WEAVER

HIO:

pringfield Churches Active

COLUMBUS—Three Springfield, O., hurches used December to look back ver 30 years of history, to celebrate the ompletion of an extensive remodeling roject, and to begin gathering funds for major addition.

AUBURN CHURCH observed its 30th anni-versary. Speakers were Missionary Superintendent Albert H. Buhl, Former Pastor

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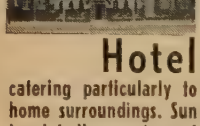

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NEWS IN THE CHURCHES

John M. Warnes and Wittenberg Professo Robert G. Remsberg. The celebration bega in November with a preaching mission le by Dayton Pastor William C. Zimmann closed with a series of Sunday Advent ves pers at which Pastor J. Edward Dinkel spoke

SECOND CHURCH completed a $30,000 re pair and remodeling project begun two year ago, heard Synod President George W. Mile speak Dec. 9.

FIRST CHURCH has approved building a $162,000 educational building. A minimum of $100,000 is being sought now; $125,000 is a challenge goal; the balance will be raised when the building is completed.

MESSIAH CHURCH, Toledo, dedicated a new organ recently, heard Glenwood Church's organist, Mrs. Doris S. McCarthy, as guest organist.

TRINITY CHURCH, Akron, has secured a third parking lot for use of worshipers.

SEVENTY YEARS of life of First Church, Cleveland Heights, was noted in November. Hamma Dean E. E. Flack spoke.

THIRTY YEARS of service at St. Matthew's, Mansfield, by Pastor Charles F. Sheriff was recognized Dec. 2 with an address by Dean E. E. Flack. During the years Dr. Sheriff has received 1,517 adults (2,210 in all), performed 693 infant baptisms, 285 marriages, 375 funerals. The 1921 budget of $2,100 was increased in 1951 to $12,050. $40,000 in improvements and repairs have been made during the pastorate and the church is now clear of all indebtedness.

SPRINGFIELD AND TOLEDO held pre-Christmas parades featuring floats with religious themes. In Springfield police authorities said more people witnessed the parade than had ever watched any street parade in the city.

A cook book, "What's Cooking in Zion," has been issued by the women of Zion Church, Youngstown, where Bachelor Donald F. Alber is pastor.

A GROUP of Canton pastors headed by the Rev. Willard I. Hackenberg is laying plans for the 1952 Knubel-Miller lectures of Dr. F. R. Knubel at Trinity Church, Canton, Jan. 31 and Feb. 1.

CHRIST CHURCH, Carey, will provide $800 ›wards the support of Missionary Charles pringer in India this year. Pastor John A. oot and Pastor Springer had been Sunday hool students at Glenwood Church, Toledo, ›me years ago. Pastor Springer assisted astor Root last year during his senior semi- ary year, before his seminary graduation, rdination, and October sailing to India. The ipport will come from benevolence funds, dividuals, and organizations, and will be addition to the apportioned benevolence e congregation is used to paying in full.

E. RUDOLPH WALBORN

)ECEASED

ev. John H. Lutz

The Rev. John H. Lutz, retired Ohio ›nod pastor living in Amanda, Ohio, died ov. 3.

Pastor Lutz entered the Ohio Synod in 921, serving the Bloomdale parish. He had een ordained in 1893 and had served pas- rates in what is now the American Lu- eran Church prior to that (1921) time.

The funeral service was conducted Nov. 5 › Ohio Synod President George W. Miley. urial was in Amanda.

ev. B. D. Wessinger

The Rev. B. D. Wessinger, retired Florida ›nod pastor, died in Lakeland, Fla., Dec. 1. He was 73.

Born in Chapin, S. C., he spent a great art of his ministry serving pastorates in orth and South Carolina. He was pastor Grace Church, Lakeland, from May 1924 ntil his retirement in 1936. He also was esident of the Tennessee Synod of the nited Synod of the South, and was the first esident of the Florida Synod when it was ganized in 1928.

The funeral service was conducted in St. homas' Church, Chapin, S. C., Dec. 14.

ULC CALENDAR

:B.

- 8. Virginia Synod. St. Mark's Church, Roanoke

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in conclusion . . . . . .

In our office we get as many papers and magazines from other countries as we can afford. We don't want to be limited to ideas circulating in America. All of us are always in danger of a selfish point of view. There's some protection in being exposed to the point of view of others.

It seems to me that this is the chief reason a Christian must make a habit of reading the Bible. In it we can escape from the limitation of being merely human beings. God speaks to us directly in this book.

Just because we are human beings, we try to dodge the Bible. Now that we have radio and television we don't read many serious books of any kind. We run the risk of sinking down in our tracks as earth-bound mortals.

It must be admitted that the Bible is a hard book to read. It was written over a thousand-year span by many authors, and is full of the circumstances of the time it was written. Much of it is as simple and clear as if it were written this morning, but much takes figuring and careful study.

But this book, above all other books, is worth study. There isn't a single important problem of our lives that it can't help us solve. And it always draws us up toward the point of view of eternity. It teaches us to talk God's language.

This is something to think about just now, because in 1952 the whole United Lutheran Church intends to concentrate on Bible reading. You will hear about this all through the year, and will get in your church much encouragement and advice on Bible reading. The Lutheran begins on page 27 this week a new series called "The Bible in Daily Living," intended to help you in looking for thing in the Bible that you need for your life

Let's decide on a plan of action. Wi your home situation permit a daily Bibl reading period for the whole family That is the best. Even if you are doubtfu about trying it, it might go better tha you expect.

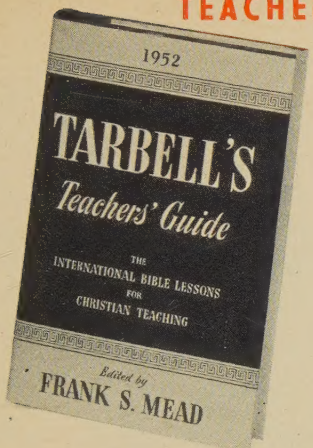
If you can't manage family reading plan to read alone. Do you have a wel printed Bible in good condition? M recommendation is to get one of the ne translations, such as the American Trans lation (for the whole Bible) or the Re vised Standard Version of the New Tes ment. (The Old Testament will be pub lished in September.) The Ronald Kno translation is one of the most readable but Msgr. Knox, a Roman Catholic, ha translated from the Latin Bible, the Vu gate, rather than the original languages so his work is not as dependable as th others listed here.

Perhaps a special time of day can b fixed. If you get up early, read befor breakfast. Or read after dinner or befor you go to bed. But make a date with th Book, and keep it as faithfully as you ca

Read a chapter or two rather rapidly to get a general impression. Then sta over and read more carefully, stopping t think a while about every sentence tha especially catches your attention. Pray asking God to reveal the meaning h has for you in his Word.

If a famous doctor offered to give yo a prescription for some medicine tha would positively improve your health I'm sure you would listen to him. Believ me, this prescription your church is giv ing regarding Bible reading is more va uable than anything a physician ca offer. Don't pass it up. —ELSON RUFF

TEACHERS' AIDS FOR '52



TARBELL'S TEACHERS' GUIDE
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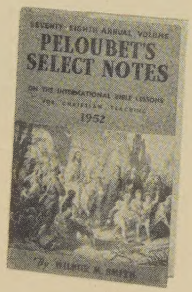
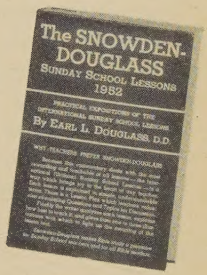
Here is the forty-seventh issue of this highly acclaimed guide to the teaching of the International Sunday School Lessons. Every possible aid is offered the teacher; the lesson Scripture is reprinted in full, together with Home Daily Bible Readings for the week. Included also is full discussion of the lesson background, biographical and historical data, and abundant illustrative material. The lesson comments are presented in two sections; one for Young People and Adults and the other for Intermediates and Seniors. ***$2.50***



PELOUBET'S SELECT NOTES FOR 1952
By Wilber M. Smith

"Peloubet's" has been published annually for seventy-eight years, and is a treasury of the best thoughts of the best Bible scholars gathered together to illuminate the text of the International Bible Lessons. Containing maps, three-color full-page reproductions of famous religious prints, illustrations in the text, bibliography, and index, this volume is complete in every respect. ***$2.75***



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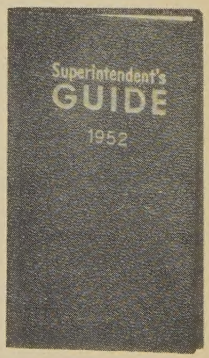

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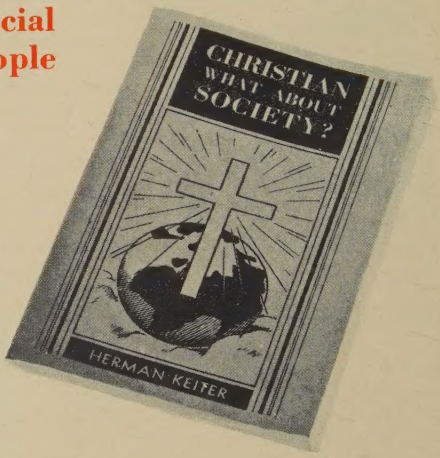

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